Contours of Social Realities in Rural Punjab

Edited by
Dr. Ranvir Singh

Social Work Camp
Field Work Unit
Department of Social Work
Central University of Jammu

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Message

Social work profession has its strength rooted in its engagement in the field where students directly apply their classroom learnings in practical terms. While realizing that field work component is lacking a structural frame, in 2018 while I was coordinating the Field Work Unit, SPGG framework was developed and used in the rapid assessment of the social realities.

This Social Work Camp is a part of the academic exercise and is aimed at developing a robust understanding of community in Indian context. SPGG Framework provide an opportunity to the students for doing a cross state analysis of how various elements of society like Stratification, Power, Governance and Gender and their inter-linkages for social functioning. In contemporary times, these kinds of activities are also essential to bridge classroom teaching with the real field settings where students directly imply their classroom learnings in practical terms.

While building the 'purpose of enquiry' through various skill labs this year again we trained our students through SPGG framework and visited Youth Football Club (YFC), Rurka Kalan, Jalandhar, Punjab. SPGG framework was used in Jammu and Kashmir, Himachal Pradesh and now the same was also deployed in Punjab to assess the social realities. It was a great experience and I would like to acknowledge it formally that SPGG framework helped the students to a greater extent and enhance their learning and skills to such rapid assessment at societal level. For sure this skill will yield more positive results in the near future when our students will excel in various different domains in their personal and professional lives.

I would like to congratulate every single person who contributed heavily to build this document in its current shape. Faculty members invested heavily to build a perspective among the students and our students deserve much appreciation for their constant efforts. I would like to ask them to grow more, shine bright, fly high and bring a much-desired progressive change in our society.

Central University of Jammu always provided us essential support in all possible ways for our field engagements and personally I always felt more energized whenever I get opportunity to meet our Hon'ble Vice Chancellor Prof. Sanjeev Jain. I am grateful for his constant support and motivation. He always instills the fire and energy to expand more and rise high.

More Powers to you All

Dr. Ranvir Singh
Director, Field Work Unit
Academic Year 2022-23

Preface

The profession of Social Work is deeply rooted in the aspiration for a just and equitable society, devoid of any form of oppression or discrimination. It upholds fundamental principles such as respect and dignity for every individual, recognizing them as the cornerstone of societal existence. Central to social work is the belief that individual progress cannot be separated from collective responsibility. This responsibility encompasses understanding our society, managing resources wisely, promoting the welfare of others, and addressing social injustices.

Within the realm of Social Work, there is a steadfast commitment to recognizing the inherent worth and dignity of every person. This involves addressing issues like caste, discrimination, inequality, and segregation, using conceptual frameworks such as social stratification, power dynamics, governance structures, and gender relations. These frameworks are meticulously explored, revealing the intricate connections between them, and students are guided to apply this knowledge in real-world settings through practical experiences.

Social Work education emphasizes experiential learning, with students engaging in fieldwork to develop skills in community engagement and problem-solving within the context of these conceptual categories. The goal is to equip students to become agents of positive change, contributing to the construction of a more just society. The Social Work camp, an integral part of this training, serves as a platform for immersive learning, where students manage camp life independently, fostering a sense of collective responsibility and teamwork. It also offers a unique opportunity for students to conduct comparative analyses across different states, enriching their understanding of societal dynamics.

Acknowledgement

At the very outset I would like to thank Honourable Vice Chancellor, Central University of Jammu Prof. Sanjeev Jain for permitting us to undertake social work camp visit at Rurka Kalan, Jalandhar, Punjab. Prof. Jain's vision of building and strengthening skilful human resource through practical trainings deserves appreciation. I am grateful to Head, Department of Social Work, Central University of Jammu for the support and able guidance in planning this social work camp. I am also grateful to Youth Football Club (YFC), Rurka Kalan and its staff for their support and coordination in facilitating this joint collaboration. I would like to place on record my sincere thanks to all the villagers of Rurka Kalan, Daduwal, Pasla, Bir Bansian and Bundala for their co-operation and patience during our interactions with them.

I am indebted to all my colleagues, research scholars and office staff at the Department of Social Work for their cooperation and coordination in organising the social work camp.

I am also thankful to JKSRTC for providing us round trip from Jammu – Rurka Kalan – Jammu with their very experienced and accommodative staff.

I would like to place on record my gratitude to student representatives of various committees for performing their duties efficiently. The time keepers committee deserves appreciation for being very strict amid scheduled time slots.

Finally, I want to express my heartfelt appreciation to all the students who took part in the rural camp. Your collaboration, passion, meticulousness, sense of duty, empathy, and dedication to the vision of fostering a better society played a vital role in accomplishing our goals. Let us maintain optimism, despite obstacles, in our pursuit of a more equitable and righteous society.

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Director
Field Work Unit
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Introduction

Dr. Ranvir Singh

Department of Social Work, Central University of Jammu, as part of its academic activity organise social work camp for the students of Master Degree Programme. The social work camp is an initiative to provide students an opportunity to engage in rural community work in a compulsory camp mode learning. The idea of this pedagogy is that students will have to reside together along with faculty at a rural location and thereafter engage in understanding community through various frameworks by making use of specially designed tools. The compulsory staying together along with faculty is an innovative idea to forge a kind of learning which is possible only in a camp and not anywhere else. Besides this, camp residing idea is to create an environment of such nature where collectiveness can be given a practical shape by devising group tasks throughout day and night. The rural camp provides an opportunity for a student not only to do an academic exercise but also other roles of being part of committees to organise transport, logistics and cultural events and so on.

The rural camp for the year 2023 took place at Rurka Kalan, Jalandhar. In order to make it more cohesive and fruitful, a collaboration was forged with Youth Football Club (YFC) which is working in Rurka Kalan since 2001 by a group of youth of the village Rurka Kalan to counter the menace of drugs in the area. Though it was started as a Football Club but has now progressed to being an integrated community-based grassroots organization having more than 40 centres in the neighbouring villages. YFC works in the areas of education, sports, health, youth development and environment. While using sport as a tool of youth engagement YFC work extensively for women empowerment.

This social work camp was planned from 13th to 17th February, 2023 where students were divided into five groups place in five different villages under the supervision of a faculty member or a senior research scholar. One staff member from YFC also accompanied each group in that respective village and facilitate the whole group in executing the whole exercise (see Annexure 1 for List of Participants).

All the respective groups were then given time to sit together along with their faculty supervisor for a group meeting. Besides this the general rules and guidelines were made clear to all the groups (kindly refer to Annexure 2 for ethical guidelines). Five villages in proximity to the YFC hostel were selected (i.e. Rurka Kalan, Daduwal, Pasla, Bir Bansian and Bundala) and each of the groups undertook supervised community visit for three days in their allocated respective village.

SPGG Framework

The students visited the villages for three days 14th, 15th and 16th February, from morning to evening and applied various participatory tools for understanding the community. The SPGG frame work which was developed by Dr. Ranvir Singh, Dr. Bhat Iqball Majeed and Dr. Yangchen Dolma in 2018 was used during this engagement.

SPGG is an innovative framework which was developed to use during the concurrent field work engagements in master degree programme at the Department of Social Work, Central University of Jammu. SPGG acronym stands for Social Stratification, Power, Gender and Governance. This frame work utilises these four conceptual categories to understand the community. This innovative approach helped students to understand social reality in a more nuanced way by translating the theoretical embedded conceptual categories into the field work pedagogy in a very lucid manner. This SPGG framework helped in taking students back to the communities where their lived experiences come from and thereby making them to understand the conceptual categories that are being taught in class lectures. Hence this SPGG framework is a kind of shift from the classroom teaching to the field-based practical learning.

The framework has meticulously figured out the assessment, planning and implementation of various programmes and schemes which are being run out for bringing the progressive social change. Framework captures the essential elements like Stratification, Power, Gender and Governance which are constituents that determine any change which is desired in the social context. This SPGG framework is relevant for the fact that it makes student understand why even after so much focus on the social issues we are not progressing to the level one would have desired. In a very lucid way this framework makes students understand the inter-linkages that exist within the society and how these inter-linkages at times hinder our intervention.

As part of the course work, post graduate students have to do concurrent field work for 30 days in each semester. Twice a week they visit various field settings as part of this field work engagement. Initially in 2018 this innovation (SPGG Framework) is based on intense intellectual investment in form of full day workshop mode skill labs for ten days out of 60 concurrent field work days spread in two semesters (Rest 50 days were directly invested in field-based learning). SPGG framework based skill labs covered the following in two different modules spread over two semesters:

Table 1: Modules and Sessions in SPGG

Module	Session	Learning Outcome
Skill Labs (Module – I)	I	How to Read Social Sciences
	II	Understanding Field Narratives
	III	Problem Identification and Negotiating the Challenges in the Field
	IV	Understanding SPGG Framework – Reviewing the Academic Work
	V	FGD and Fish Bowl Technique to understand SPGG Framework
	VI	Need Assessment and Campaign Design
Skill Labs (Module – II)	VII	Gender Mobility Mapping and Tracking Women's Autonomy in Family
	VIII	Understanding Stratification, Power and Gender through PRA Techniques: Network Mapping – Tracing the Access for essential entities
	IX	Trend Analysis through SPGG Framework
	X	SPGG Framework and Vulnerability Mapping

While realizing the vision of New Education Policy – 2020s, Department developed a separate specific two credit course on Skill Lab in 2022. Now students are learning these skills through that course and utilize the same in their concurrent field work practice.

Utilizing these skills in a rapid assessment at a different social scape already proved the efficacy of SPGG framework during the social work camp 2018 which was held in collaboration with Department of Social Work, Central University of Himachal Pradesh. In 2023 adopting the same framework to assess the social scape of rural Punjab give students an opportunity to administer the same tool in different place and to assess the social reality of these locations. This also instil confidence among them that their learnings have a wider scope in practical terms within their future engagement in the development sector. It also works in align with the vision of NEP-2020 which specifically focus more on skill building enterprises.

SPGG framework is conceptualised with the social reality that social stratification in multidimensional and act through place, identity and resources; and their interlinkages define power within the community. Marginal social identities get affected by these power structures and institutional response address the same through various measures which needed to be understood in this whole context.

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Figure 1: SPGG Framework for Social Work Camp

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Social Stratification is Multidimensional

- **S**ocial Stratification
- **G**overnance
- **SPGG Framework**
- **P**ower Structure
- **G**ender

Place | Identity | Resources

Multidimensional Inter-linkage define power within the Community

Place	Identity	Resources
Rural/Urban	Gender	Health/Education
Neighbourhood	Caste	PDS/ICDS
Centre/Periphery	Culture	Transportation
Opportunities	Occupation	Common Property Resources

Gender as social construct creates marginalized identities which get affected by existing power structure within the stratified social system

Institutional Response to such Disparity and Exclusion with a notion of Equity needed to be understood with holistic and inclusive approach

#	
1	How to Read Social Sciences
2	Understanding Field Narratives
3	Problem Identification and Negotiating the Challenges in the Field
4	Understanding SPGG Framework – Reviewing the Academic Work
5	FGD and Fish Bowl Technique to understand SPGG Framework
6	Need Assessment and Campaign Design
7	Gender Mobility Mapping and Tracking Women's Autonomy in Family
8	Understanding Stratification, Power and Gender through PRA Techniques
9	Trend Analysis through SPGG Framework
10	SPGG Framework and Vulnerability Mapping

SPGG Framework

Social Stratification
Power Structure
Gender
Governance

(Concurrent Field Work + Skill Labs with SPGG Framework = Inclusive Learning)

Table 2: Social Work Camp Groups

	G1 (Rurka Kalan) Supervised by Dr. Ranvir Singh	G2 (Daduwal) Supervised by Dr. Bhat Iqball Majeed	G3 (Pasla) Supervised by Ms. Nidhi Singhal	G4 (Bir Bansian) Supervised by Mr.Jaspreet Singh	G5 (Bundala) Supervised by Ms. Nisha Kiran
Students of 4th Sem	Abhirami. G. S. Kurup	Arathi Vijai N.P.	Noor Saba Khatoon	Mohammed Anshif K	Komal Sharma
	Rishab Bali	Rehnas K.K.	Mohammed Aslem Bin Majeed	Nandini N.	Vishal Bhushan
	Al Azah PM	Simran Devi	Ajmal K.P.	Awab Ahmed	Amitha K.
	Rashika Rajput	Ravinder Singh	Komal Katal	Sheetal	Mohammed Salim
	Abhijit K.K.	Dhana Noushad	Pinki Devi	Rahina Mohanan KM	Fidha T.
Students of 1st Sem	Sachin Parihar	Niharika Hans	Aaron Singh	Chirag Parashar	Jatin Sharma
	Maya M.M.	Shanil Raj K.P.	Anchal Sharma	Amulya Varma	Greshma Sebastian
	Rajni Sharma	Kulsum	Deepika Dubey	Lata Sharma	Sharun M.O.
	Sonakshi Devi	Mohd. Ashraf Sheikh	Makhnu Devi	Nekha Spolia	Vidhi Kumari

Social Work Camp Schedule

Day 1 Travel to YFC Rurka Kalan, Jalandhar
(Task to Accomplish: Agency Profile (Website, Annual Reports, Agency HR Interaction)

Day 2 Task to Accomplish: Community Profile of Respective Village, Social/Resource Map, Historicity (Census, Empirical Studies on Social Exclusion, Stratification, Dynamics)

Day 3 Task to Accomplish: Mobility Map, Problem Tree, Network Ranking

Day 4 Task to Accomplish: Gender Sensitization Activities through Gender Timeline and Daily Activity Schedule

Day 5 Return back to Jammu

Tools Used during the Social Work Camp[1]

While adopting the SPGG framework social work camp utilized following tools during the three days engagement in different villages.

- **Social And Resource Mapping**

  Social mapping is a visual method of showing the relative location of households and the demographic distribution of various social identities, their ownership of assets and existing institutions within the area. It can be used for identifying different social groups using locally defined criteria and assessing the distribution of assets across social groups. It helps in learning about the social institutions and the different views local people might have regarding those institutions. It can be used for showing data on community layout, infrastructure, demography, ethno-linguistic groups, health pattern, wealth, and so on. Social map clearly tells us an overview of community structure and the socioeconomic situation, household differences by social factors and also who lives where in a community and how they are perceived by others.

- **Network Mapping**

  This tool is a visual method of identifying and representing perceptions of key institutions (formal and informal) and individuals inside and outside a community, their relationships, importance and access. It is used for understanding how different community members perceive institutions both within the community (in terms of decision making, accessibility, and services) and outside the community (in terms of participation, accessibility, and services). It is also used in identifying potential entry points for strengthening or improving relationships between key social actors. The tool clearly tells us about the interests, participation, and relationships of different social groups living in a community in local organizations/institutions. It also depicts the perceived importance, accessibility, and impact of different institutions to local people of different social groups. More over this tool also signifies the institutions in a community and how they relate both to each other and to external agencies involved in the delivery of services and the administration of programs.

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[1] Somesh Kumar (2002), Methods for community participation: A complete guide for practitioners. New Delhi: Vistaar Publications (A division of Sage Publications India Pvt Ltd)

- **Mobility Mapping**

  It is tool which is used to understand the mobility pattern of people in a community. This participatory tool helps to build a mobility map for individuals and based on queries regarding their mobility. Mobility mapping is based on four dimensions, i.e. where, how, with whom and how often one is moving. The notion of empowerment is directly linked to nature and frequency of mobility and when it gets analysed with a holistic view for different social identities, social stratification emerges clearly.

- **Gender Time Line**

  This tool was with a dual purpose – assessment of gender disparity as well as sensitization exercise for intervention on part generating gender awareness. This tool involves two groups one of males and other females, where each group draw a life line for opposite gender mentioning the major milestones in their lives. In the second phase the opposite gender confront their time line and suggest the corrections to the group. It reveals the existing disparity between both genders and gives opportunity to correct their perception about each other's lives.

- **Daily Activity Schedule**

  It is an important PRA tool which depict the daily engagement of individuals on hourly basis on a 24 hour clock. Daily routine followed by different gender not only reveal the existing disparity but also give a scope of sensitization while directly engaging with the idea of who does what, when and for how long. The construction of 24 hour clock based activity schedule built a direct engagement within the participants about their existing roles and responsibilities and how they differ from other gender.

After thorough community engagement for three days, the respective groups prepared their group reports and submitted the same to Field Work Unit for further compilation of this document.

Image 1: Participants of Social Work Camp, 2023 at YFC, Rurka Kalan, Jalandhar, Punjab

Social Realities of Rurka Kalan

Dr. Ranvir Singh, Abhirami. G. S. Kurup, Rishab Bali, Sachin Parihar, Al Azah PM, Sonakshi Devi, Rashika Rajput, Abhijit K.K., Maya M.M., Rajni Sharma,

Village profile

Rurka Kalan village is located in Phillaur Tehsil of Jalandhar District. There are 11 wards in Rurka Kalan Village. According to the Census of India, 2011 it has a population 7467, of which 3835 are males and 3682 are females with approximately 1600 household. Rurka Kalan village has a higher literacy rate as compared to the literacy rate of Punjab. In 2011, the literacy rate of Rurka Kalan village was 81.14% as compared to 75.84% in Punjab. In Rurka Kalan, male literacy stands at 84.59% while the female literacy rate is 77.52%. The primary economic activity of the people is agriculture; 70% of the population has very small land holdings– an average of 0.5 hectares per household. These people are agricultural laborers having small annual incomes of Rs. 20,000 p.m. Sixty per cent of the population belongs scheduled caste. As per the census of 2011, the literacy rate among the SCs is very low and has lower income level of Rs.12,000 per annum. The related figures are given in the following table.

Table 3: Demographic Profile of Village Rurka Kalan

Particulars	Total	Male	Female
No. Of households	1640	–	–
Population	7467	3835	3632
Children (0–6)	700	369	331
SC population	2423	1255	1168
ST Population	0	0	0
Literate Population	5491	2932	2559
Illiterate Population	1976	903	1073
Total workers	2470	2142	328
Main workers	2226	1990	236
Marginal workers	244	152	92
Non-working population	4997	1693	3304

Source: Census, 2011

With regard to infrastructure in Rurka Kalan village it has Schools, ATM, Banks, Health center, Shops, Ten Gurudwaras, Three Temples, One Church, Three Pond, Two Anganwadi Centers and having Many Hand pumps. People were mostly

cultivating Wheat, Rice, Bajra, Cotton, and Sugarcane. The trainees also observed that there is a liquid waste management system in this village. They dumped grey water in the dumping area. And they use that grey water for irrigation purposes. Whereas, there was no proper management of solid waste. There were tube wells and hand pumps in every ward. Roads were well maintained and there was a proper drainage system. It was also observed that there are solar panels in the village which were used for street lights. Multiple communities were living together in the village including Hindus, Sikh, Banjara and Christians.

It was observed that there was a common sitting place, called "satth", in the village used to conduct meetings and programmes. It was the property of village panchayat and managed by them. In the transect walk in the village, it was observed that some of the house's were locked. These houses belongs to the families those are NRIs and majorly settled in Canada and UK. It was also observed that there is a trend among the youths in the village to go abroad for work and education.

Transect walk

The Transect Walk is a group exercise that entails walking in the locality to intentionally cross or transect a community. This is an activity which expose the group to the locals and group also become aware about the surrounding and social resources, conditions and systems.

Figure 2: GPS Logger Data of Transect Walk done in Rurka Kalan

Map 1: Map of Village Rurka Kalan
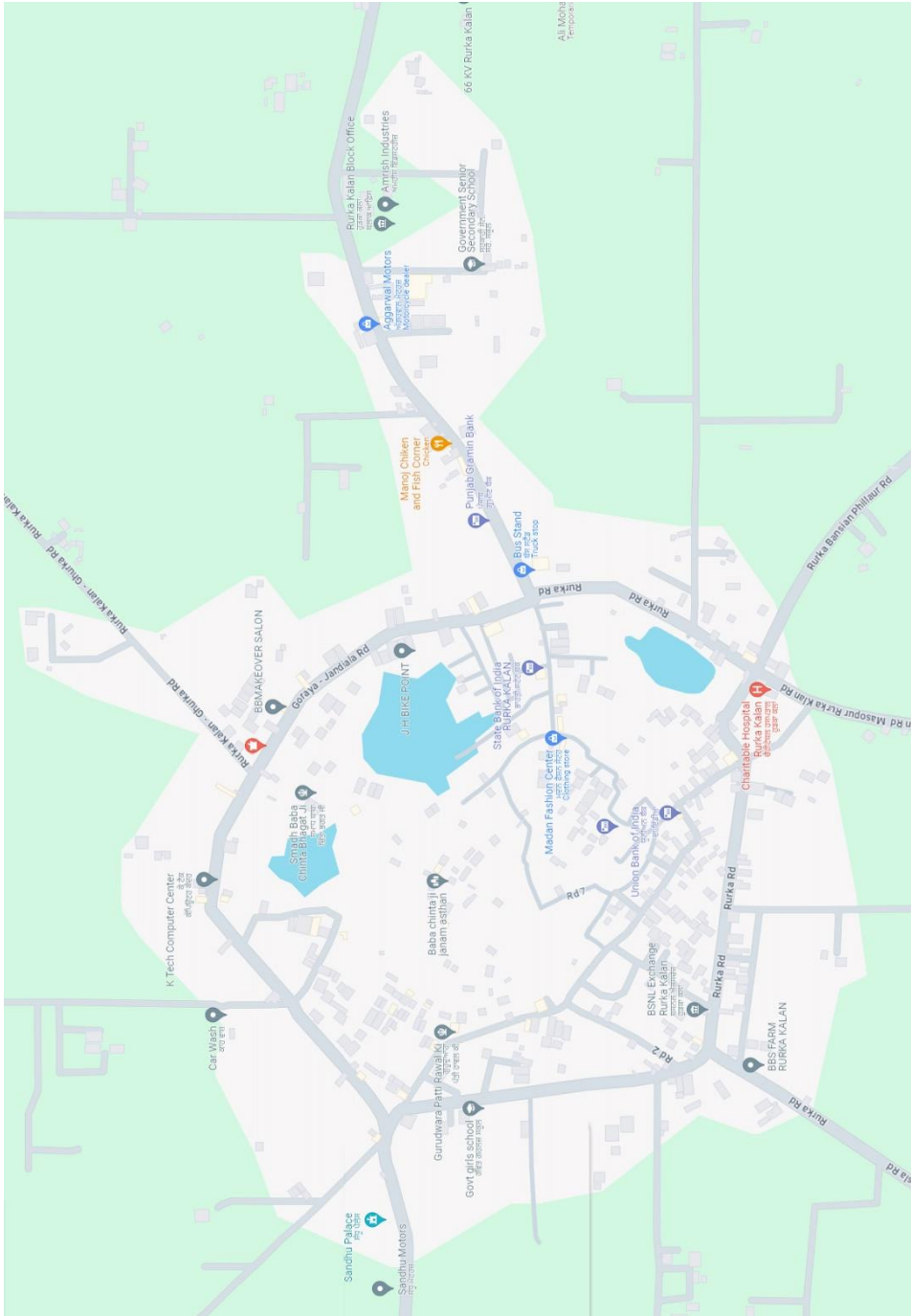
Source: Google Map

Social and Resource Mapping of Village Rurka Kalan

The social and resource mapping is useful for learning about a community's resources and identifying opportunities for programmes aimed at resource management and development at the local level. It may ensure that locals are involved in the creation and implementation of development plans that have an influence on their everyday lives. It promotes community involvement in decision-making. Figure 3 shows the social and resource map of Rurka Kalan.

Figure 3: Social and resource map of village Rurka Kalan

It was observed that the "Sandhu" community constitutes the majority of the village. SCs, which are few in numbers, are also referred to as the backward class. Christians are also in minority in the village. While the SC group is largely landless, the Sandhu community has the largest land holdings. The caste system was clearly visible in the village. The conditions of those at the bottom of the so-called "caste ladder" were appalling. Their primary activity was to offer labour services to the affluent class. They possessed very less landholding and mainly sustaining on government support services like getting food from PDS stores and getting social security benefits like receiving widow pension and pension for the elderly.

Rurka Kalan has various notable natural and man-made resources in the area. Village has ponds, parks, agricultural land, green cover, and other natural resources. Major community resources include: Banks, Stores, Markets, Temple, Gurudwaras, Church, Mosque, Schools, Health Centers etc. The majority of resources were found closely located to Sandhu community households. Access to these resources is also available to members of different communities. Men from different communities congregate in *satth*, which serve as community gathering spots, for social interaction. These communities' fields are located on the outside of the village. Young boys and girls from the village were found engaged in sports activities like football and wrestle at the YFC playground.

Though with our understanding of village, Rurka Kalan is not fitting in the criteria due to its town like feature, housing structures and the locally available amenities. Outward migration of local residents is a prominent feature of the locality which cannot be overlooked. Many well-constructed houses with contemporary modern architecture are locked at the gate and building the impression that the owner is having a better income and the dust on the premises around the gate is revealing that the house is closed for many weeks or months. Enquiry into this domain revealed all these houses belongs to the NRIs who visit the village once in two-three years and built these palatial houses. Realizing the growth and better quality of life abroad, youth of the village is also ambitious to grab any opportunity to leave the country and follow these footsteps.

Mobility Mapping

Mobility map is a method used to explore the movement pattern of an individual, a group, or a community. Mobility map for women, boys and girl students in Rurka Kalan was captured to see the disparity among the same.

Mobility of Women

The mobility mapping of three women was conducted at Bulla Patti in Rurka Kalan. Profile of the respondent was a housewife, a daily wager and an anganwadi worker. It was seen that the home makers had less mobility; as compared to working women. The anganwadi worker reported that she regularly visits *anganwadi* and market whereas the daily wager women spend more time selling vegetables. She visits less of their relative's houses because of less time. They also informed that they usually traveled by public transport. This clearly depict that the woman who is not engaged in any livelihood profile is also less autonomous and less empowered as compared to other two. This patter can be seen in Figure 4 which represent the mobility map of these three women in the village.

Figure 4: Mobility Maps of women in Rurka Kalan

Daily Wager
Age – 35 Years

Working Women
Age – 50 Years

House Wife
Age – 55 Years
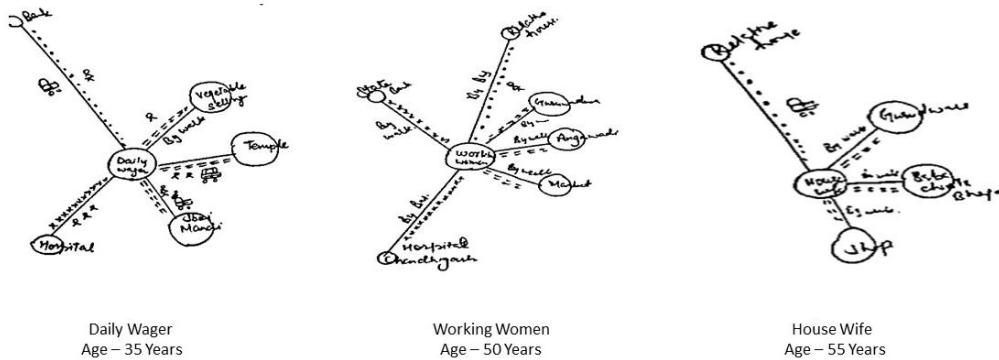
Mobility of Male and Female Students

The mobility of male was more as compared to females. The means of transportation were also different for each other. Males preferred to travel by car, bike or on foot, while female prefer to travel by public transport. It was also observed that the females used to go with elderly or with family members, while males are more likely to move alone or with friends. Figure 5 represent the mobility of male and female students in the area.

Figure 5: Mobility map of Male and Female Students in Rurka Kalan

Male Student
Age – 14 Years

Female Student
Age – 17 Years
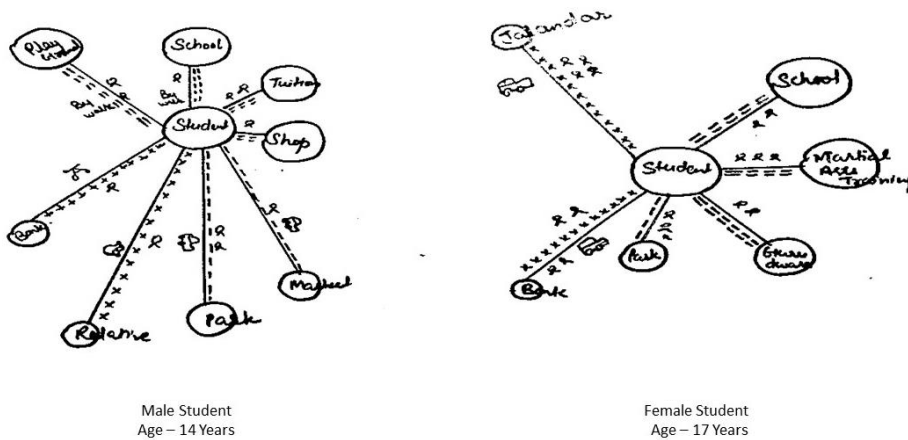
The comparative assessment of male and female mobility depicts that the mobility of male is more than that of females. The points of similarity can be traced in terms of places where both male and female are likely to visit such as temples, markets, schools and relative's homes but in case of female it was evident that they were accompanied by someone else during these visits. The females were involved in helping their mothers and performing other household work whereas males were involved in sports activities.

Timeline Mapping of Rurka Kalan

In this region *patti* is mentioned for a neighborhood area which comprises many houses and generally also act as a panchayat ward. Rurka Kalan has Five *Patti's* which were named after five brothers as Bulla Patti, Bhunder Patti, Rawal Patti, Gauka Patti, and Heeta Patti. Baba Bulla was the eldest of them and so on and so forth in the chronology. These five *patti* (neighborhoods) together make the village "Rurka Kalan".

While exploring the historicity of the village it emerged that various domain of the village developed over the period of time and services and infrastructure build and expand in recent years. The following points trace the timeline of the village based on various parameters:

- **Development of Drinking Water Supplies –** Before 1960, wells used to be the only source of water for household consumption. After 1960, hand pump emerged as a source of water and the tap water became available to the villagers only after 1980.

- **Development of Transport Facility–** Carts (*Tanga*) were the only means of transport prior to bicycle, which were used for transportation from 1940 to 1970. After that, motor vehicles started to emerge and slowly were used as a means of' transport. After 1980, other modern means of transport like car and bikes were being used by the villagers.

- **Development of Roads–** Between 1920 to 1960, there were only kutcha roads in the village. After 1960, bricks were used for making roads. In 1980, cemented tiles were used in making roads which later changed to macadamized road. Over the years, the road transport has improved in the village paving way for better connectivity in the village.

- **Development of Housing Pattern –** Earlier there were only *kutcha* houses. It was only after 1960, people started building *pucca* houses. After 2000, there emerged a trend to constructing big farm houses, bungalows, flats etc.

- **Development of Schools–** Schools, in the village, started between 1940 to 1960. During this period, the first school was constructed in the village. Subsequently many schools, institutions were started by the government. Some of the schools that are present in the village are Senior Secondary School, Arya Senior Secondary School, Gian Parkash Academy and Dalip Singh Memorial Public School.

- **Development of Hospitals–** The first hospital was built in the village in 1960. Presently in addition a Primary Health Centre and a Health and Wellness Center, a charitable hospital is under construction and it is supposed to be functional very soon.

- **Development of Crop Pattern–** Earlier, people were engaged in farming of Cotton, Sesame, Bajra and Maize. It is only after 1980, the villagers shifted intensively towards Wheat, Sugarcane and Rice crops.

- **Cultural Changes–** *Kurta* and *Lungi* was traditionally worn by men and women. However, presently they wear both traditional and western dresses. Earlier people used to eat Bajra, Sesame Laddu and Maize. With the advancement of technology and Green Revolution, people have started growing new crops and eventually eating habits also undergone change. Now wheat and rice are important constituent of the diet of people. Lohri was the only festival that people used to celebrate but recently, people have started celebrating many festivals like Tiyan da Mela (A special day for girls or daughter), Baba Chinta Bhagat Mela, Diwali, Gurupurav, etc.

- **Advancement in Technology–** Different types of technology became available at different time period in this village like the first tractor was introduced in the year 1950 and the refrigerator was introduced in the year 1960. After 1991, many other technological advancements were introduced in Punjab for giving a boost to agriculture; the effect of the same was noticed in this village as well. On the onset of new millennium various technological advancement happen almost in all domains and the NRI migrants also brought back various technological advancements from the places where they were residing.

- **Riot–** The villages also witnessed 1984 Sikh Massacre where many violent acts disrupted the peace of the village.

- **Flood**- A serious flood occurred between 1980-1990. While looking for the information on the same it appeared that:

  In 1988 on 23ʳᵈ-26ᵗʰ September, 9,000 of Punjab's 12,989 villages were flooded, of which over 2,500 were completely marooned or simply washed away. This was the biggest flood in Punjab's history as it disrupted the lives of over 34 lakh people.[1]

Network Ranking

This tool tells us about the interests, participation, and relationships of different social groups living in a community in local organizations/institutions. It also signifies the institutions in a community and how they relate both to each other and external agencies involved in the delivery of services and the administration of programs. Using this tool with the participants of different age group while also considering their social identities. Respondents were asked about various domains involving the resources, infrastructures, institutions, recreations, educational and vocational skills, governance, basic needs, safety and security. Network ranking of four different categories were covered which includes– network ranking among women, elderly people and youths belongs to unreserved and scheduled castes categories. The following section elaborates each category separately.

Network Ranking among Youth (Unreserved)
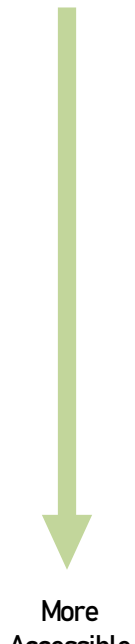
In the Network ranking which is done among the youth between the ages of 20-25 in the village of Rurka Kalan, the input portrayed by these adult men led to the following four classifications (see Figure 6):

1. Institution (colleges, library, schools, Anganwadi, Gurudwara and Temple)
2. Recreation (Theatre, Mall, Playground, Wine shop)
3. Essential which are important to living in the present; and
4. Essential which are important for better future (Opportunities in abroad for education and employment, Society free from alcohol and drugs, gram sabha, banks, awareness on education, proper drainage system, hospital, agriculture, transportation, medical shops, ration shops, water facilities, electricity, clean drinking water and *pacca* houses)

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[1] Mudgal, Vipul (October 31, 1988). "Floods reverse crop prospects in Punjab" [Accessed on 15ᵗʰ June, 2023 from: https://www.indiatoday.in/magazine/indiascope/story/19881031-floods-reverse-crop-prospects-in-punjab-797879-1988-10-30]

Figure 6: Network Ranking among Youth of Rurka Kalan

	Institutions	Recreation	Essentials which are important to live in present	Essentials which are important for Future
Less Accessible ↓ More Accessible	Colleges*** Library** Schools*** Anganwadi** Gurudwara* Temples*	Theatre* Mall* Playground** Wineshop*	Opportunities in Abroad for Education and Employment** Freedom from Alcohol and Drugs*** Regular Classes in School*** Grama Sabha*** Banks* Awareness on Education*** Proper Drainage System***	Hospital*** Agriculture** Transportation** Medical Shops** Ration Shops* Electricity*** Water Facilities*** Clean Drinking Water*** Pucca House***

*** Most Important

** Moderate Important

* Least Important
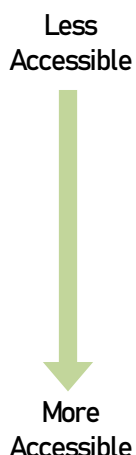
Figure 6 show that the youths valued the institutions like colleges, and libraries, although the village was unable to cater their needs. They acknowledge the implication of education even though many people were not acquiring quality education. It was expressed by the youths that have to go faraway places or to other countries for education. The village had many NRI people, from Canada, the UK, USA. The Village had institutions like School and Anganwadi. But it was reported that there was a lack of infrastructure and quality services. Many people in the village consume high levels of alcohol and other drugs which was impacting the livelihood and health of the people. The lack of proper waste management system compelled people to dumped waste anywhere. However, there was provision of clean drinking water facility and electricity in the village. People had

pucca houses in the village, except for the Banjara communities. The village had reasonable transportation facilities like buses, and auto rickshaw. Many people also have their personal vehicles like a car or bike. There is a mini PHC which offers basic medical services. However, many people choose to go to the hospitals in the city because they provide more satisfactory and good facilities. But for normal health problems they prefer to go to medical shops in the village e.g. for treatment of headaches, fever, stomach pain etc.

Network ranking among Scheduled Caste Youth

Network ranking done with the SC youth (Age Group 30-40) in Rurka Kalan revealed two categories i.e. governance and basic needs. It was seen that they had easier access to *Panch*, *Sarpanches*, Hospital, 24-hour medical care. Whereas it was observed that they also gave more importance to ambulance, schools, Member of Legislative Assembly (MLA), and Member of Parliament (MP) but these were less accessible to them. With regard to basic need it was seen that these youths are more concerned about their dignity and also concern to play their responsibility well. While considering water, food, livelihood, money, and land as their basic needs, they are also very much concerned about the drug abuse and looking for its addressal as an important basic necessity of the time. Figure 7 reflect these findings.

Figure 7: Network ranking among SC youths in Rurka Kalan

	Governance	Basic Needs
Less Accessible ↓	MP***	Land***
	MLA***	Industry*
	Schools***	Drug abuse reduce***
	Ambulance***	Money***
	24 hrs medical service**	Occupation***
	Hospital**	Food***
	Sarpanch***	Water***
	Panch***	Responsibility***
More Accessible		Self Respect***

*** Most Important

**   Moderate Important

*   Least Important

Network Ranking among Women in Rurka Kalan

Two categories were identified by network ranking conducted with the women in Rurka Kalan i.e. infrastructure and resources and education and vocational skills. Figure 8 shows the network ranking among the women in Rurka Kalan. It was seen that they were not satisfied with the facilities or services which the PHC was providing to them.

It was seen that women gave more importance to infrastructure like electricity, drinking water, and banks. They were found less concerned about safety and street lights which reflect that they are confident and feel secure about existing surrounding. With regard to educational and vocational skills they gave more importance to cyber cafe because not every people in the village obtained digital literacy.

Figure 8: Network Ranking among Women in Rurka Kalan

	Infrastructure and Resources	Education and vocational skill
Less Accessible ↓ ... **More Accessible**	Hospital* Availability of staff at hospital** Water Cooler** Banks*** Medical Shops*** Transportation*** Ration Shop* Street lights* Sanitary Facilities** Electricity** More Drinking Water*** Pucca House***	College** Library*** Cyber Café*** Schools** Playground*** Anganwadi***

*** Most Important
** Moderate Important
* Least Important

Network Ranking among Elderly Group

The network ranking conducted among the elderly group in the village is classified on three basis i.e. basic needs, education and skills, and safety and security (see Figure 9). In these three classifications it was seen that elderly persons gave more importance to transportation, water cooler, community halls, hospitals, colleges, scholarships for higher studies, and street lights but they had less access to parking area, hospital, community hall, colleges library industries, CCTV, and medical shops.

Figure 9: Network Ranking among elderly people in Rurka Kalan

	Basic Needs	Education and Skills	Safety and Security
Less Accessible ↓ More Accessible	Parking Area* Hospital*** Community Hall*** Play Ground** Water Cooler*** Transportation**	Colleges*** Library** Scholarship for Higher studies*** Anganwadi**	Industries** CCTV*** Medical Shops** Studies** Cleanliness*** Agriculture*** Streight Lights*** Sanitation*** Facilities** Ration Shops**

*** Most Important
** Moderate Important
* Least Important

Gender Timeline

Gender Timeline is used to understand the major changes that girls and boys undergo during their lifetime. This is a gender sensitization activity and conducted by making different groups of boys and girls and then asking them to list changes and the important milestone or historical events that may happen particularly during an age group of the opposite gender. This activity was conducted in a Government Higher Secondary School of the village. Two groups comprising of 10

students in each group of boys and girls involved in this activity. These groups were asked to draw the observation based on their knowledge about each other throughout the life. They were also instructed to write their experience while keeping different age groups in their mind e.g. 0–7 years, 7–14 years etc.

Gender timeline of Boys prepared by Girls

According to girls (See Figure 10), in the age of 0–7 years parents care more about their children, they started walking and speaking, started going to school, make friends, learn to eat food by themselves, understand their senses and learn to play. In the age of 7–14 years the boys go to school, make new friends, play various games, come to know about what is wrong and right, undergo hormonal changes, make relationships, and their height and weight increases. In the age of 14–21 years, they involve in good and bad companies, consume drugs, choose girl for marriage, and undergo physical and mental changes. In the age of 21–35 years, they get married, their stress level increases, they think wrong about girls, they get physical attraction towards girls, they plan for a family, and their family responsibilities increases. In the age of 35–49 years, they start thinking about their children, tensions increase, they encounter health issues, their hairs color get white, and engage in wrong activities like theft and alcoholism. In the age of 49–63 years, they become grandparents, love towards their daughter increase, wrinkles on face, health issues increase and finally in the age of 60 years above, they become dependent on their children and family member, mental tensions increase, and number of medicines gets increased.

Gender timeline of Girls prepared by Boys

According to boys (See Figure 11), girls in the age group of 0–7 years start crawling, drink milk, learn to eat, changes occur in their height and body, start going to school, and are most favorite in the family. In the age of 7–14 years, changes occur in their body, they get involved in household works, their get behavioral changes, they get hair growth and facial changes, and teenage start. In the age of 14–21 years, menstruation starts, they make friends, they start liking others in this stage, respect everyone, learn to drive, go for higher studies in abroad, join singing, dancing classes, join gym, get married and do the makeup. In the age of 21–35 years, they do the future planning for studying, give birth to a child, start doing job, do the household work, not allowed to go outside in the night, get mature and take care of family.

Figure 10: Gender timeline of Boys prepared by Girls in Rurka Kalan

Legend:
- ▬ Milestones Suggested by Girls (blue)
- ▬ Additional Milestones Added by Boys (brown)
- ▬ Boys Claimed Incorrect Milestones (red)

0-7 Years	7-14 Years	14-21 Years	21-35 Years	35-49 Years	49-63 Years	63 & Above
Teeth Break and Grow / Depends on Parents for Care / Speaking / Walking / Start Education / Make Friend / Started Playing / Learning Sensory Feeling		Career Planning / Make Good & Bad Company / Start Using Drugs / Choose Girl for Marriage / Physical And Mental Change		Tension about Children Future / Start Saving Money / White Hair / Health Issues / Being Criminal / Drinking Alcohol		Care Of Grand Children / Death / Depends on Children for Care
	Schooling and Make Friends / Start Playing Games / Leaning about Right and Wrong / Physical Growth		Job / Marriage / Stress / Tension about Future / Start Dominating Women / Physical Relationship with Girl / Being Independent / Start Loving and Caring for Women / Baby Planning / Think Wrong about Girls / Choose Life Partner		Take Care of Grand Children / White Hair / Weakness / Tension about Children's Marriage	

Figure 11: Gender timeline of Girls prepared by Boys in Rurka Kalan

Milestones Suggested by Boys

Additional Milestones Added by Girls

Girls Claimed Incorrect Milestones

0-7 Years	7-14 Years	14-21 Years	21-35 Years	35-49 Years	49-63 Years	63 & Above
Childhood Friends Hight Studying Playing Most Fav. In Family Loosing Teeth Growth		Some Start Using Drugs Mensuration Friends Future Planning Driving Participate in Activities (Dance, Song And Sports) Become Beauty Conscious		Start Having Body Pain Start Body Slimming Increase Responsibility Face Domestic Violence		Death Take Care of Grand Children Start Taking Medicine Start Using Only Light Colour Cloth Stop Using Make Up Stay At Home
	Change In Body Hight and Weight Trained In Household Work Brain Growth Change In Behaviour Hair Growth Facial Growth Teenage Starts		Future Planning Choose Life Partner Marriage Give Birth to Children Restriction to go Outside at Night Take Care of Family		Start Future Planning for Children Body Become Weak Wake Up Early in Morning Start Visiting Temple or Gurudwara Take Care of Family	

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In the age of 35-49 years, they face heath issues such as body pain, high and low blood pressure, sugar, asthma, weakness in body, their eyesight gets weak, responsibilities and tensions increase, and they face domestic violence. In the age of 49-63 years, they plan for marriage of their children, responsibilities increase, their body gets weaker, they get wrinkles on face, wakeup early in the morning and go for the prayer in temple or Gurudwaras. Finally in the age of 60 year and above, they started caring about their grandchildren, do gossips with others, sit ideal at some places, started consuming medicines due to heath issues, less make ups, mostly wear light color dresses, their body gets weaker, and their mobility drops.

After this exercise, both the groups exchanged the charts and they were asked to cross examine their views about each other. They were also allowed to add, delete or modify the changes which were not reflected in the charts. The trainees observed the following points after this exercise.

- ✓ It was observed that the boys provided more information as compared to girls and the boys made more corrections in the chart paper prepared by the girls.

- ✓ Both the boys and girls had less knowledge about exact hormonal changes and bodily changes that happens at teen age. They did not know specific details of different hormones in boys and girls.

- ✓ In the chart prepared by the boys for girls the drugs consumption by girls was not mentioned but after exchange it was added by the girls.

- ✓ Also it was observed that Rurka Kalan is a patriarchal society. The boys expressed that as the age passes men become more dominating and women face domestic violence.

- ✓ The students also expressed that lack of earning and unemployment was the reason behind increase in crime in the society such as theft, robbery and other criminal acts.

Daily Activity Schedule

Daily activity schedule is a tool that helps to understand the daily routine of the community, the timing of various activities, and the gender and age groups involved in each activity. To understand daily activity schedule in Rurka Kalan three separate categories were observed viz. the daily activity schedule of boys and girls, the working women and home makers, and working women and working men.

The Daily Activity Schedule of Boys and Girls

Boys and girls spent most of their time in school. As compared to boy, girls give less time to study because they were engaged in household works. Girls help the mothers in making food and also involved in games, whereas boys are not involved in the sports activities (see Figure 12). Many girls were going home after practice their favorite sport. It was observed that the family members were little forward thinking in this aspect. Both boys and girls were spending more time to sleep. However, time spent by girls and boys in other leisure activities has declined. Both were spending more time on mobile phones.

Figure 12: Daily Activity Schedule of Boys and Girls in Rurka Kalan
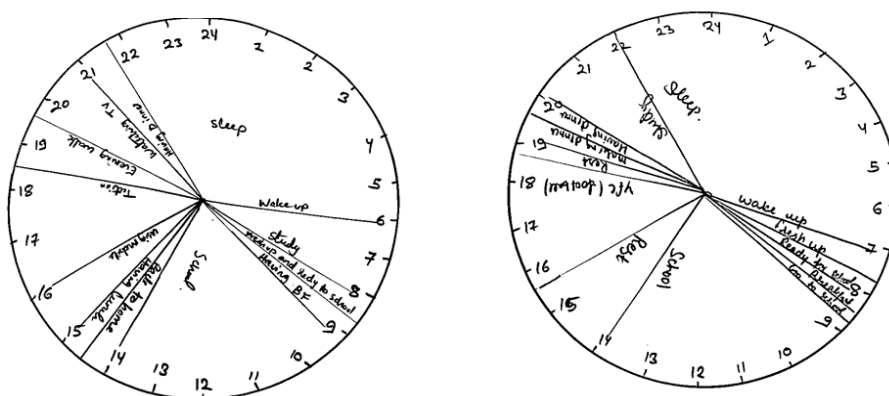
Compared to girls, boys had more time for their private affairs e.g. to go out with their friends and to play and engage in recreation. Moreover, the families encourage this behavior. But this was not the case with girls. Parents had a different perspective about the life of boys and girl. Except for sports activities, girls spend most of their free time at home. Girls often have to rely on family members. For instance, if she has to go out, someone from the family must accompany her.

Daily Activity Schedule of Working Woman and a Housewife

Working woman spend most of the time in office work (see Figure 13). They get up in the morning, finish their household work and go to work. They work from morning to evening. When they come back home, they get little rest time. They spend their break time with family. Whereas, housewife spend their whole time in household works. They have less time to take rest in comparison to working woman. Because from morning to night they are busy with housework and taking care of the household. We can say that the housewife has lost the freedom and the opportunity to do what they like. As the working women are financially independent, they get an acceptance at home. Housewife spend most of their time in the kitchen. She has tried to become self-employed but due to lack of support, she is unable to perform well.

Figure 13: Daily Activity Schedule of Working Woman and Housewife in Rurka Kalan
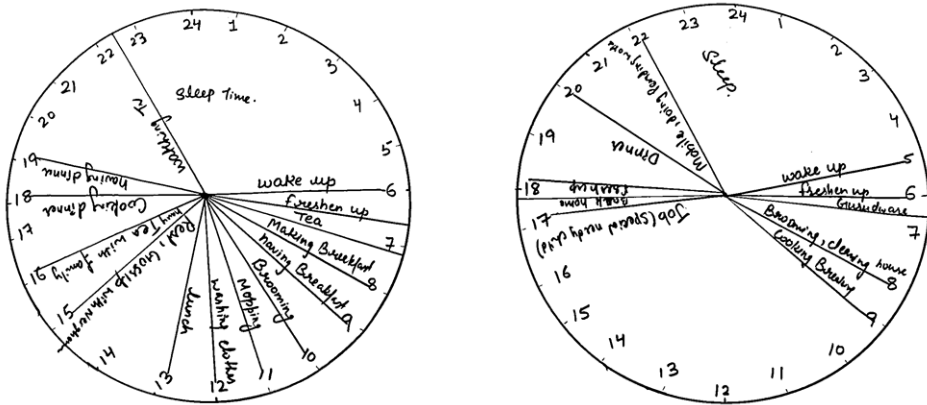
There are some similarities and differences in housewife and the working woman. Both prepare food for their family and also doing household work. The working woman have less time for household work whereas the housewife has more time for household work. The working woman has to manage both office work as well as household work.

Daily Activity Schedule of Working Woman and Working Man

Working woman are involved in multiple tasks in a day. They get up early in the morning and finish their household works. Despite leading a busy life, they enjoy their free time. They have good management skills. After coming back to home from work, they find time to help husbands in other works. They also help children in their studies. Working man go about their daily lives a little more peacefully than working woman. Although they have workload in workspaces, but most of the time when they come back home, they usually go to rest. They are not bound to get up early in the morning. After coming back from work they prefer to go out or relax. (see Figure 14)

Figure 14: Daily Activity Schedule of Working Woman and Working Man in Rurka Kalan
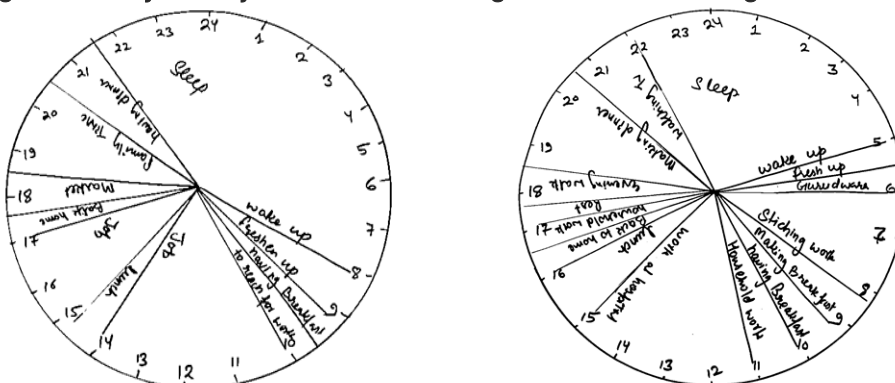
Conclusion

Social disparity in Rurka Kalan has been observed through various domains which is rooted in the existing power structure built through Caste, Class and Gender dynamics. Though the initial outlook of the village surprise us as it appear more like a town due the palatial housing structure in the village, but soon this understanding changed with added dimension of NRIs and these locked houses which are built as a status symbol. Despite many odds YFC is playing commendable role particularly in young girls lives by empowering them through sports as a tool of 'social change'.

Social Realities of Daduwal

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Village Profile

Daduwal is a village in Phillaur tehsil in Jalandhar district of Punjab State, India. It is located 12 km away from Phagwara, 36 km from Phillaur, 20.2 km from district headquarter Jalandhar and 140 km from state capital Chandigarh. Daduwal village is located around five kilometers from Rurka Kalan.

Daduwal has a total number of 270 houses and a population of 1287 of which 663 are males while 624 are females according to the report published by Census India in 2011. Literacy rate of Daduwal is 81.63%, higher than the state average of 75.65%. The population of children under the age of 6 years is 106. Half of the people are from Schedule Caste having a population of 668. The village does not have any Schedule Tribe population so far. A lot of people associated with this village are settled abroad in Canada, the USA, UK, and other European countries. As per census 2011, 549 people were engaged in work activities out of the total population of Daduwal which includes 398 males and 151 females. According to census survey report 2011, 81.60% workers describe their work as main work and 18.40% workers are involved in marginal activity providing a livelihood for less than 6 months.

Table 4: Demographic Profile of Daduwal Village

Particulars	Total	Male	Female
Total No. of Houses	270	–	–
Population	1,287	663	624
Child (0–6)	106	61	45
Schedule Caste	668	343	325
Schedule Tribe	0	0	0
Literacy	81.63 %	87.38 %	75.65 %
Total Workers	549	398	151
Main Worker	448	–	–
Marginal Worker	101	43	58

Source: Census, 2011

Brief Outline of Engagement

The students were instructed to perform different PRA tools in the village they were assigned to. Participatory Rural Appraisal (PRA) tools a great method of

understanding a community by conduction small activities with the people, the students conducted a total of eight such activities naming: – Social Mapping, Resource Mapping, Timeline Mapping, Problem tree, Mobility Mapping, Network Ranking, Daily Activity Schedule and Gender Timeline. These activities help the students to have a better understanding of the village and also helps them to look into various social dynamic like class, caste, gender and religion. It helps the students to know how the society views these dynamics and how social stratification occurs based on these dynamic. The whole program was a great learning experience for the students, they have gained a lot of new knowledge and experience which will help them in near future.

Social Mapping

Social mapping is a visual method of showing the relative location of households and the distribution of different people (such as male, female, adult, child, landed, landless, literate, and illiterate) together with the social structure, groups and organizations of an area. The social map of the village has been drawn by the villagers.

Social map is used for exploring community structure, organizations and processes. Identifying who lives where in a community. Identifying different social groups using locally defined criteria and discussing social inequities. Identifying the location of different social groups in relation to key resources, including biodiversity and ecosystem services, and the community structures and processes that may be relevant in influencing the distribution of benefits. Identifying which community members may be most vulnerable to various hazards and risks, including those resulting from climate change, and discussing coping strategies and opportunities. Identifying the location, access and use of key resources, including biodiversity and ecosystem services, in relation to different social groups in order to inform ecosystem services valuation and equitable benefit sharing mechanisms.

The social mapping of the village revealed that the people who belonged to the schedule caste were residing at a different area in the village (see Figure 16). There were separate Temples or Gurudwaras for people who were from lower castes. Most of the Gurudwaras and Temples in the village were more than 100 years old. The only school in the village was non-functional from last five years. It is due to the reason that it is not well maintained, the building of the school was old and the walls and ceilings were dilapidated.

Most of the families belonging to unreserved category are settled in abroad. The reason for why such a substantial section of society was settled abroad was not clearly discerned. However better job opportunities could be one of the reasons

and the access to the same is proportionately related to one's social capital. There was no kutcha house in the village. The people belonging to lower caste also had Pucca houses. Most households in Daduwal village had built high walls to guard against encroachment, theft, vandalism, and violence.

Resource mapping

Resource mapping is a valuable participative method that may be used in a village to identify and map out the community's resources. Natural resources, such as forests, water bodies, and agricultural areas, might be included, as can human resources, such as skilled workers, community groups, and social networks. The approach is collaborative, and it entails collaborating with the community to develop solutions that promote sustainable development and improve villagers' quality of life.

The major resource in the village was agriculture and its associated industries. The main crops grown by the farmers included wheat and rice. They used traditional methods of farming and irrigation, and many of them have small land holdings. Apart from agriculture, the village also had few shops that cater to the daily needs of the villagers. However, there were no major industries or businesses in the village. Many of the young people from Daduwal migrate to nearby cities and towns for employment opportunities.

Figure 16: Social and Resource Mapping of Village Daduwal

The village had proper roads for transportation and connectivity. electricity, power supply, and communication infrastructure such as telephone and internet connectivity were also available in the village. The village had religious and spiritual institutions such as temples and gurdwaras. The only school in the village was non-functional

There were also two ponds in the village which were used to collect and store rainwater and runoff, which can be used to irrigate crops during dry spells. It also provided a source of water for livestock, such as cows and buffaloes. Healthcare facilities such as hospitals and clinics for medical services were not available in the village. People need to depend on the nearby village for hospital facilities.

Historicity of the Village

To study the temporal dimensions from a historical viewpoint, historical maps are a crucial PRA technique that are frequently employed. It also goes by other names, such as timeline mapping. The sequence of events as they are recalled by locals is depicted in a timeline. It is depicted as an accumulation of sequential historical occurrences. As a result, it offers the historical symbols of a local person or organization. It's crucial to remember that this isn't history per se, but rather people's perceptions and memories of past events. Using a timeline is beneficial because, it helps:

- To find out what the locals think are the most significant historical occurrences.
- To gain a historical perspective on contemporary concerns from the local population. Help spark debates about changes related to the issues you are interested in, such as education, health, food security, gender relations, economic situations, etc.
- To build a relationship with the residents since a conversation about the history of the village might be a fun, non-threatening place to start.

To initiate the activity, whole group is sub-divided into different small groups to plot historical mapping of the village. Interaction with the village head (also called *Pardhan*) helped to gather the historical information of the village. Interaction with the various villagers reveled many important milestones in the history of the village and it also serve the purpose of cross-verification of the information as a validity measure in the process (see Figure 17).

Figure 17: Historicity of Village Daduwal

1855	1920s	1940s	1960s	1970s	1980s	1990s	2000s	2010s	2020s
Sacred Place *Bhai Munni*		Passenger Shelter		Main Gate, Drainage System, Electricity, Cloth Shop		Two ICDS Centres, Rajjo Mata Temple		Renovation of Sacred Place of *Bhai Munni*, Tube Well, Street Benches	
	Dargah (Lakh Data), Singh Sabha Gurudwara, Bhai Naam Raji Gurudwara		Road, Shiv Temple		Bus Service, Well, Atta Chakki		Primary School, Panchayat Ghar, Kiryana Shop, Crematorium, Dargah (Lakh Data), Shiv Temple, Renovation of Old Well		Street Lights, Renno‐vation of Road

Map 2: Map of Village Daduwal
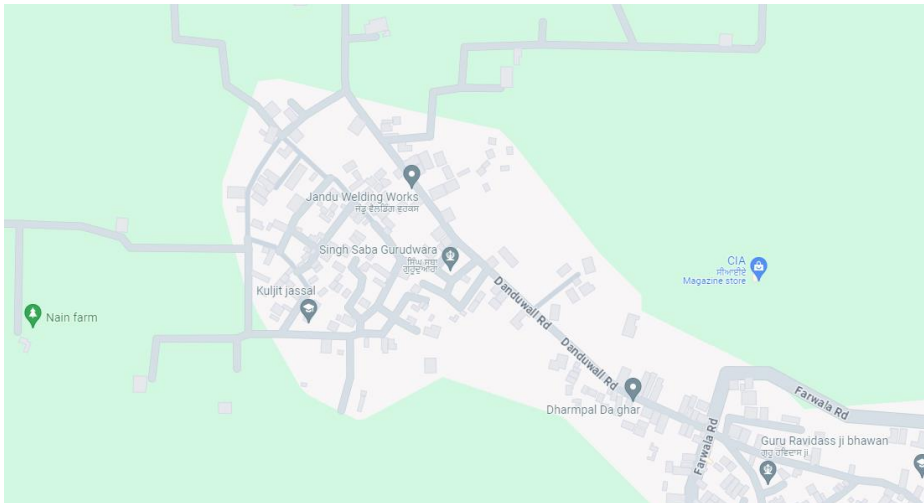
Source: Google Map

It was inferred that initially in the village only few homes had the facility of electricity. But now all homes have this facility. There were two Anganwadi Centers in the village which were constructed in 1992 and 1995. However, the present state of Anganwadi was deteriorated. Both were not functional. It was also observed that there was not ration shop in the village. A ration career van visits the village once in a month to provide material for the residents. In 2022 the condition of road improved.

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Mobility Mapping

A mobility map is a method used to explore the movement pattern of an individual, a group, or a community while exploring the basic question of where people go, the purpose of visit, frequency of these visits, the distance of that place, accompanied by whom and the mode of transportation. This activity was performed with the interaction with few groups of individuals in the community, including men and women, working and non-working people, affluent and poor, and unreserved and scheduled castes. With the assistance of them, mobility maps are created which demonstrates the gap in mobility between various groups.

Within the household gender-based disparity is evident within the mobility pattern where husband's and wife's mobility reflect this divide (see Figure 18). It became evident that husband is mainly engaged in the mobility pattern which require formal relationship and engagement, whereas wife was visiting many places within her informal connection to the same. This also built an assumption that due to patriarchal societal demand of building social ties, women are expected to engage more at societal informal relationships as compare to men.

Figure 18: Mobility Mapping of Husband and Wife in Daduwal

Husband (Labourer)
Age – 26 Years

Housewife
Age – 23 Years
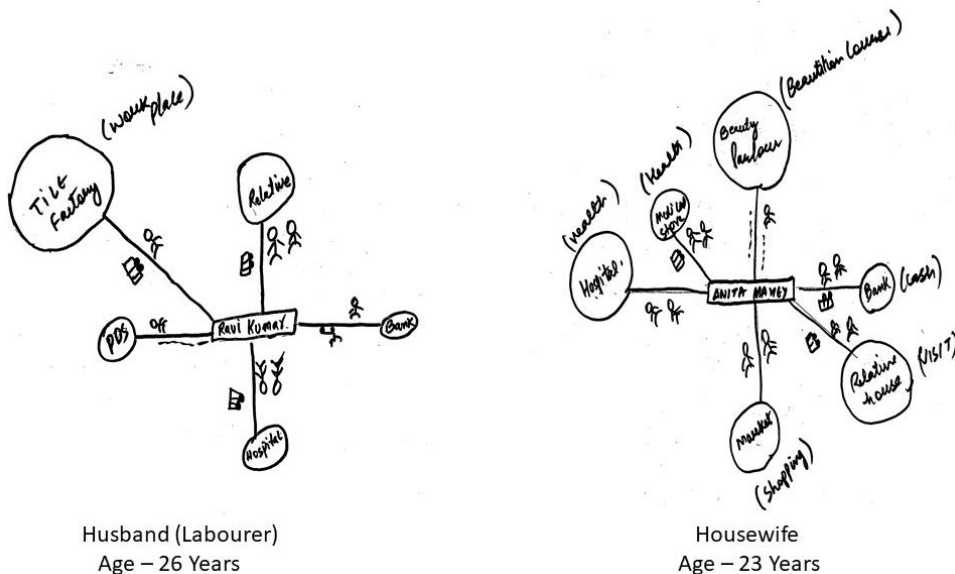
Figure 19: Mobility Mapping of Persons belonging to Different Castes in Daduwal

Male (Employee)
Category: Unreserved
Age – 52 Years

Male (Shopkeeper)
Category: Scheduled Caste
Age – 65 Years
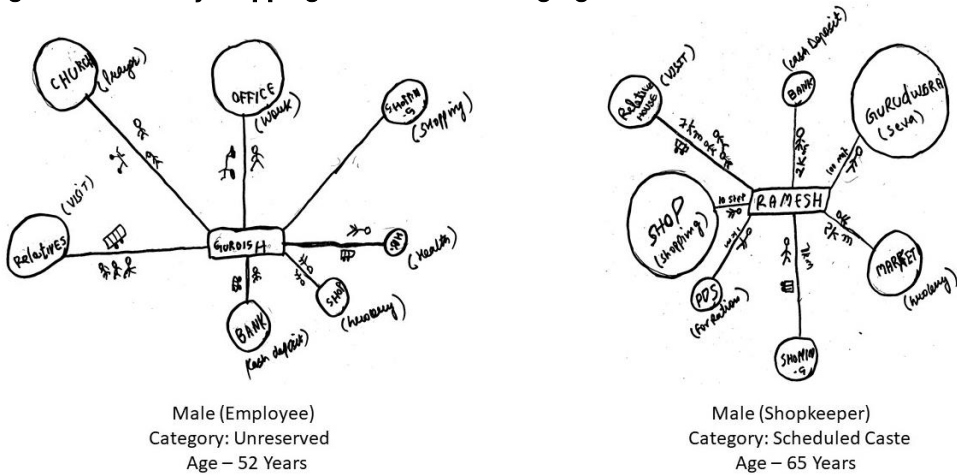
The mobility mapping done to assess the disparity on the basis of caste (see Figure 19) shows that schedule caste person is engaged in occupations other than household works such as cattle raring, husbandry, farming etc. While unreserved caste person has less mobility than SC person, he just travels to his workplace and own private enterprises. It was also observed within the discussion that Schedule caste women have greater mobility than unreserved caste women because the they had to do labor (farming) for their livelihood whereas the former were generally housewives.

In other such engagement with students, it came to the knowledge that their mobility is also diverse on gender line. The male students are more mobile as compared to female students. They have a common factor that they both go to educational institutions every day. However, the difference was that most of the male students travel by bike but the female students travel either by foot or by public transport. The male students use to travel with their friends whereas, the female students travel with their parents or elderly people.

Problem Faced by the Villagers

A problem tree provides an overview of all the known causes and effects to an identified problem. It involves writing causes in a negative form. Reversing the problem tree, by replacing negative statements with positive ones, creates a solution tree. A solution tree identifies means- end relationships as opposed to cause–effects. This provides an overview of the range of projects or interventions that need to occur to solve the core problem.

This tool was applied in Daduwal village to know the existing problems which were faced by the villagers. Interaction with sarpanch, panch and other members of the village revealed the problems and what are the root cause and effect behind it. Some of the major problem Daduwal village included– drainage problem, migration, unemployment, drug abuse, playground, dysfunction of anganwadi center, dysfunction of school, transportation, graveyard, and healthcare institution. Among these three main problems have been discussed below:

Problem 1 (see Figure 20): It was observed that the main cause of drainage problem in the village was non cleaning of drains. The drains were blocked due to plastic materials because the residents used to dispose of the waste openly. The Panchyat had no role in resolving the issue. Due to blockage of drains people were facing many problems especially during monsoon season. Stink smell and spreading of disease includes the major cause of concern due to drainage problem.

Figure 20: Cause and Effects of Drainage Problem in Daduwal

Effects	Core Problem	Causes
Over Fow of Drainage		Ignorance of Authority
Odor Pollution	Drainage Problem	Waste Disposal
Diseases due to Mosquito and fflies		Lack of Maintenance
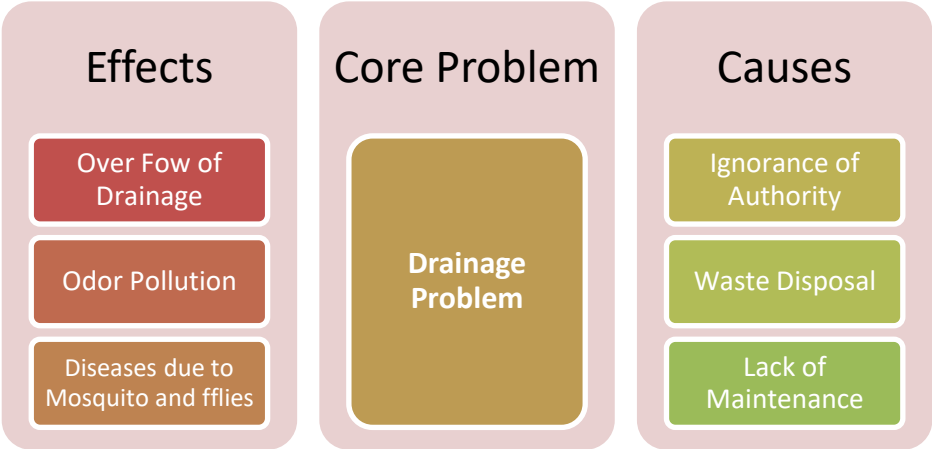
Problem 2 (see Figure 21): In Daduwal village most of the SC (schedule caste) community members were found unemployed. Most of them did not possess agriculture land. They worked on the agriculture land of upper caste community. Not having agriculture land was one of the cause for unemployment. It was also noticed that most of the members of the SC community studied up to 12th standard only, and they don`t have adequate skills for specific jobs.

Figure 21: Cause and Effect of Unemployment Problem in Daduwal

Effects	Core Problem	Causes
Crimnal Activities		Agriculture is a Seasonal
Mental Health	Unemployment	
Poverty		Lack of Skills
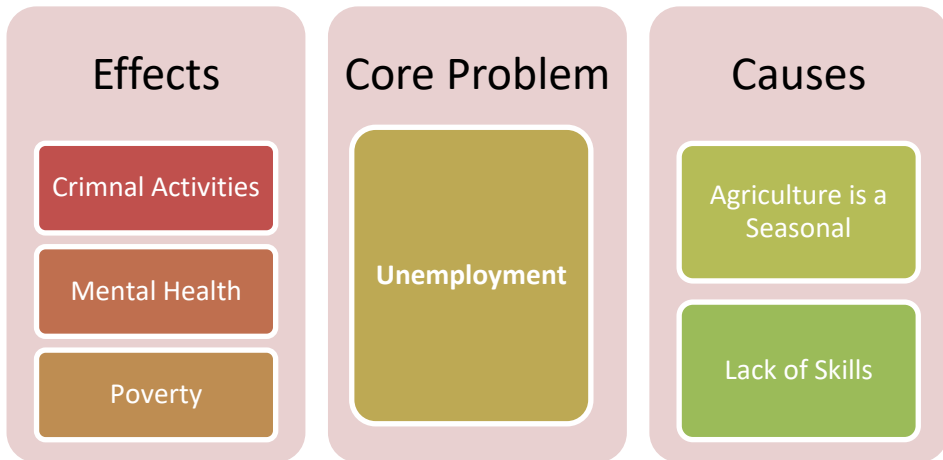
Problem 3 (see Figure 22): Migration was also one of the major problems in Daduwal village. Many upper caste families have moved to foreign countries with the help of their relatives, who have already settled there. Many have also moved to foreign countries for higher studies. After completing higher studies most of them get job there and stay there for batter living conditions. Due to migration these village have less human capital and it is also affecting the development of village Daduwal.

Figure 22: Cause and Effect of Out Migration in Daduwal

Effects	Core Problem	Causes
Loss of Human Capital		Less Opportunities
	Out Migration	Marriage
Village Development		Education
		Kinship Network
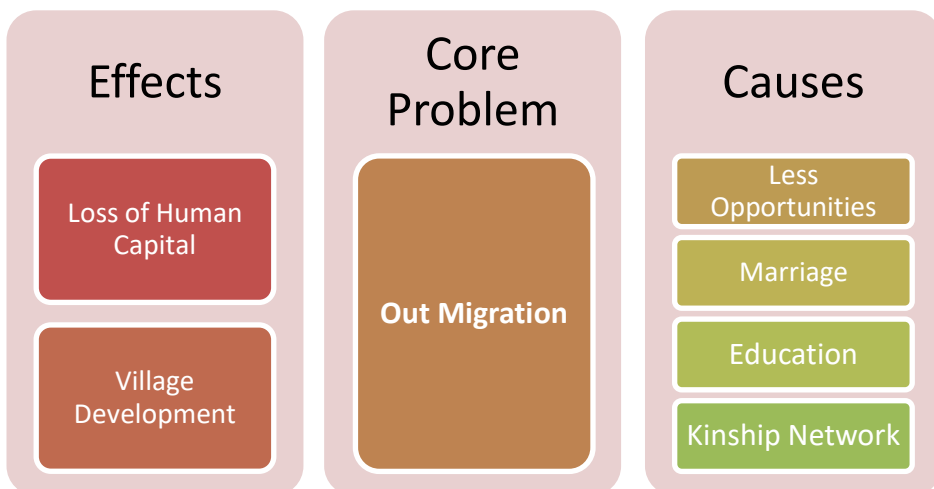
Daily Activity Schedule

It is used to find common daily routines of either gender in a certain location. It assists in analyzing the different types of labor and how workloads are distributed throughout the day so that daily schedules of various people can be compared. It shows numerous activities in which people or groups are engaged, as well as how long those activities last. Hours or segments of a day serve as the foundation for the temporal analysis.

This activity was conducted with two groups where their daily routine is assessed in relation to their gender and caste as well as their livelihood engagement which directly reflect the financial autonomy of the individuals.

Figure 23: Daily Activity of Schedule Caste Male and Female in Daduwal

Male, 60 Years   Female, 60 Years
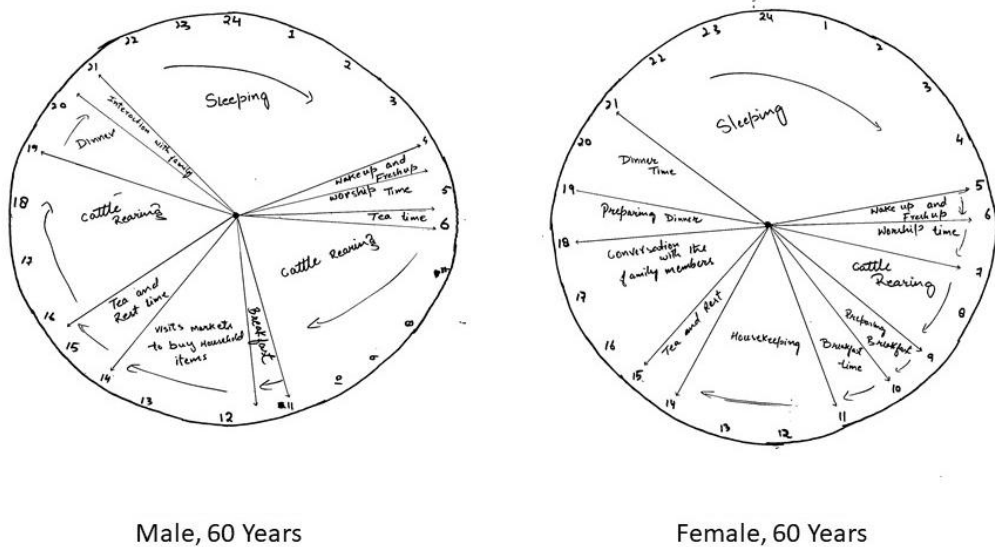
It was noted that scheduled caste male was engaged in cattle rearing and this engagement consume most of his time, while woman take care of domestic duties (see Figure 23). This shows that woman work twice as hard as man and are more involved in domestic duties which is not considered as income-generating activity.

The major similarly between schedule caste woman and man is that both are spending most of their time in cattle rearing. Selling milk is one source of income in their family. Schedules caste woman have to do other activities rather than doing household things, for example cattle rearing. Due to

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inadequate diet cleanliness, and healthcare both husband and wife are more vulnerable to health issues. Sometimes working men has to play double roles. They even helped women in household chores (see Figure 24). Most of the household activities are done by women as compared to men. Women work in house are not even recognized or appreciated by men.

Figure 24: Schedule Caste Non-Working Women and Working Man in Daduwal

Carpenter, Male, 32 Years   Housewife, Female, 28 Years
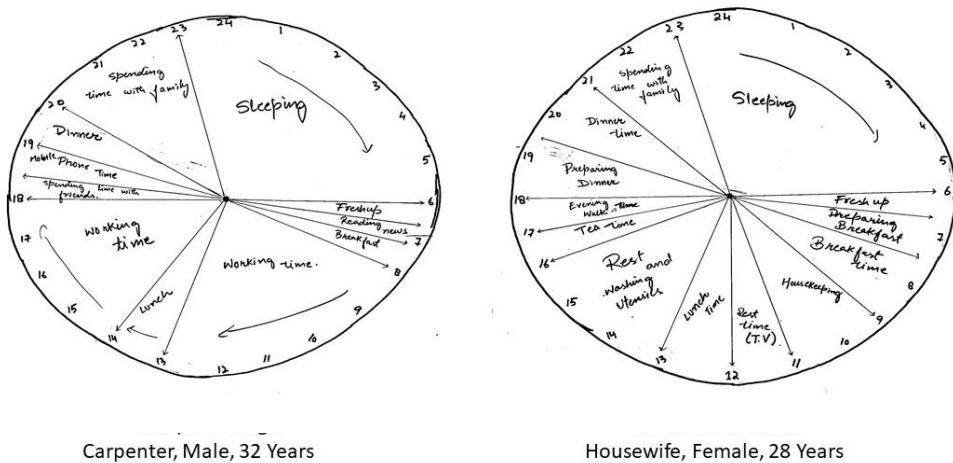
Most of the Schedule caste women and men in Dundwal village were engaged in cattle rearing activity, for instance Ravidasis, Sansi, Adhrami and Balmiki. Husband is the head of the family and takes the responsibility of fulfilling financial needs of the family while wife takes up the responsibility of looking after the kitchen and home. Mobility of unreserved caste women (Jatt) is less as compared to scheduled caste women. This shows that women belong to Jatt caste faces lots of inequality, gender discrimination as compared to women belongs to Ravidasis, Sansi and Adhrami. Working women has multiple responsibilities, and their lives are complicated. Both nonworking and working women are undervalued for their efforts. Women who do not work are exclusively confined to their homes.

To assess the gender-based disparity in the village, these four daily activity schedules further classified in subsection where these activities revealed a pattern which can be compared between all these four respondents. Figure 24 clearly reveled the disparity where male members do not contribute at all in household chores which involve women's significant engagement on daily basis.

Figure 25: Gender Disparity in Daduwal within Daily Activity

Gender Disparity within Daily Activity

Legend:
- Sleep and Rest
- Cattle Rearing and Managmnet of Livestock
- Skilled Work
- Cooking and Cleaning
- Market
- Religious Engagemnet
- TV/Mobile/Leisure
- Having Food and Snacks
- Friend/Family/Leisure

Women's daily routine is highly Influenced with the nature of their husband's engagement. Irrespective of fact about the involvement of males in economic activities, they do not contribute much in household chores.

Network Ranking

Network Ranking was conducted with the villagers while they were explained about the whole process. They were asked to share their views about various resources, which they think are essential for the village and how accessible these resources along with a separate query to rank the same with their importance in their lives. This activity was also conducted by separate homogenous groups holding different identities.

Figure 26: Network Ranking with Scheduled Caste Group in Daduwal

	Infrastructure	Governance and Institutions
Less Accessible ↓ **More Accessible**	Waste Management *** Street Light ** Public Toilets *** Common Dustbin * Electricity *** Water ***	Tehsil Office *** Play Ground/Park *** Bank ** Tuition Centre ** Government School *** Healthcare Centre *** Ration Depot *** Panchayat Ghar * Market *** Stationary Shop *** Gurudwara ***

*** Most Important
** Moderate Important
* Least Important

In the part of infrastructure, both UR and SC categories mentioned waste management as the main need of the village which is not accessible to them (see Figure 26 and 27). Public services like water and electricity are highly accessible to both these categories. SC mentioned about street light, public toilet and public dustbin, which they felt were important to their community. Both these sections find Gurdwara, market and stationery shop very accessible and consider it important for their daily life.

Panchayat Ghar is accessible to both these sections, which is not in functional condition and they consider it an insignificant institution for them. But the primary contact between the people and the government is the Panchayat Ghar. Village has no ration depot, health care center, government school, bank, playground and park, which they consider as important institutions for their needs, but these are not available to them.

Figure 27: Network Ranking with Unreserved Group in Daduwal

	Infrastructure	Governance and Institutions
Less Accessible ↓ **More Accessible**	Waste Management *** Electricity *** Water ***	Workshop ** Petrol Depot ** Play Ground / Park *** Bank *** Tuition Centre ** Healthcare Centre *** Panchayat Ghar * Market *** Stationary Shop *** Gurudwara ***

*** Most Important

** Moderate Important

* Least Important
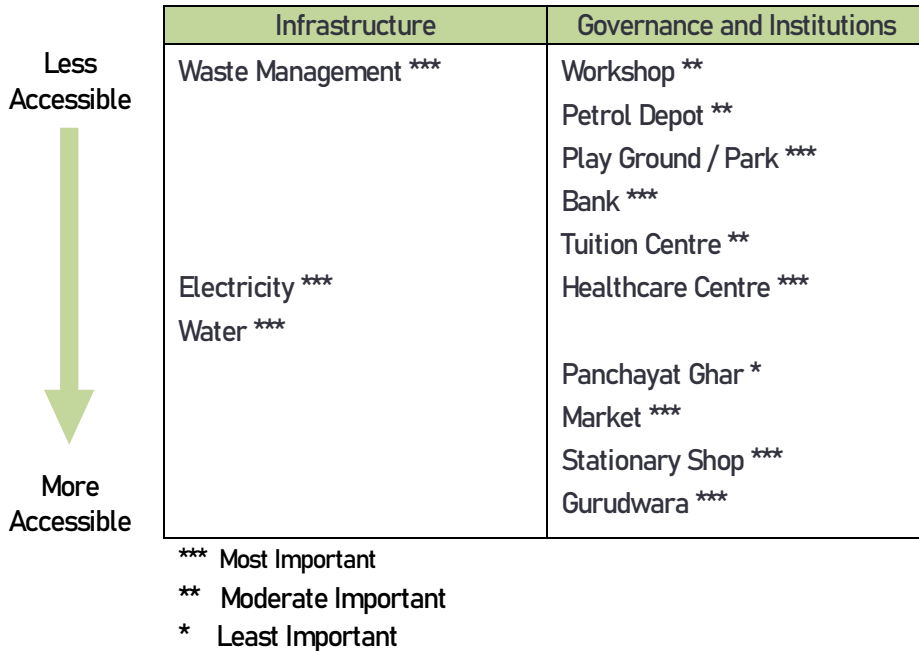
Social Stratification: Caste System in Daduwal Village

There are many castes in Punjab, even though known as the region without castes, the social and occupational structure of Punjab continues to be compartmentalized along caste lines. However, the structure of the caste hierarchy in Punjab is much entrenched. In Daduwal village most of the people are from the Scheduled Caste. The majority of the people belong to Sikhism, some people belong to Hinduism and there is only one Muslim family among the total 270 households of the village. There is no Scheduled Tribe in the village.

There are mainly six sub-castes in Daduwal village which are Jat under the unreserved category, and Ad Dharmi, Ravidas, Sansi, Naik and Balmiki under the SC category. Amon themselves a hierarchy is maintained while building social relationship (see Figure 28). During the interaction session with villagers, they mentioned that there is no caste-based discrimination. They believe that Sikh religion promotes equality among all people. However, after administering various PRA tools it was observed that caste-based practices exist in the village. In Daduwal village, there are many separate places of worship and cremation grounds made separately for Jats and SCs (Athrami, Ravidas, Sensi, Naik and Balmik). Similarly, there are separate Gurudwaras as well for the Jat and

Ravidasi community. The village has separate settlement area for unreserved and Scheduled Castes. The Scheduled Caste houses were mainly located in ward no. 1st, 2nd and 4th and the unreserved caste's houses were located in Ward no. 5th, 6th and 3rd. The village also had separate water tank for drinking water.

Figure 28: Caste Hierarchy in Daduwal Village
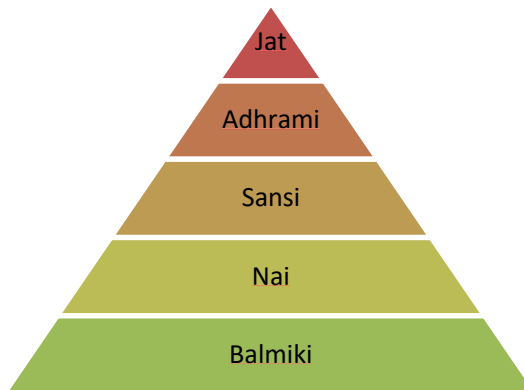
The land ownership is also showing the caste system in Daduwal village. Agricultural land ownership and large cattle farms are in the hands of Jats, who dominate agricultural production and cattle breeding, and who derive more income from the sale of agricultural crops and the sale of livestock products. The Scheduled Castes do not have their own agricultural land and although they do not have large livestock rearing, they have small cattle farms which they use as a source of income and most of them are daily wage labors.

Immigration plays an important role for supporting castes discrimination in terms of education and opportunities. People are migrating to other countries for education and employment. International migration is also seen in Daduwal village, many of them have gone abroad and their houses are locked, most of them are from the unreserved category and only two belongs to SC, which shows that SCs have less accessibility in out migration for achieving a good life. This is due to the income disparity between these two castes.

There is a large difference between the Jats and the Scheduled Castes in terms of educational qualification. Most of the Jats are highly educated and well versed in Hindi, Punjabi and English. Most of the people from Scheduled Caste families have studied only up to higher secondary and most of them know only Punjabi and few know Hindi.

Social Stratification: Class stratification in Daduwal Village

Class stratification is a form of social stratification in which a society is separated into parties whose members have different access to resources and power. A class system is based on both social factors and individual achievement. A class consists of a set of people who share similar status with regard to factors like wealth, income, education, and occupation. Unlike caste systems, class systems are open. In Daduwal village class systems or classes were formed based on people's occupation, income and their wealth. In the hierarchical structure of caste system in Daduwal village there are only two classes. That is the landlords and the landless laborers (see Figure 29).

Figure 29: Class Hierarchy in Daduwal Village
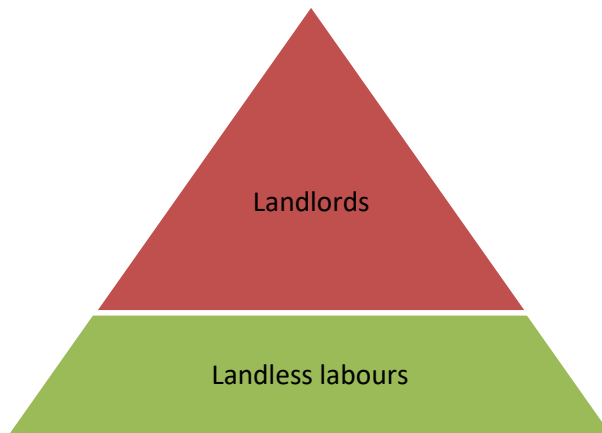
The landlords are from the Jat Caste and they own the agricultural land in the village. They do agricultural production and earn income from it. They have a large number cattle and are part of large milk diaries outside the village. Apart from this their family members are NRIs so they also receive money from outside the country. The landless laborers are the Scheduled Castes of the village consisting of Adhrami, Sansi, Naik and Balmiki castes. They do not own agricultural land and are an economically weaker section compared to the landlords. Their main occupation is daily wage labor, such as working in other people's fields, carpentry, and cattle rearing. Times are changing and circumstances are changing, landless people belonging to Scheduled Castes are also earning good income and owning their own houses and land. Social stratification based on caste and class is clearly evident in the village.

Social Exclusion and Opportunities

Social exclusion describes a situation in which not everyone has equal access to the opportunities and services that allow them to lead a decent, happy life. The opportunities and services that are inaccessible are things like infrastructure–even basic things like electricity and running water–and services like public education, healthcare, or the social welfare system. In this sense social exclusion is not directly visible in the village.

There were no apparent barriers to opportunities and services, and all people from different communities and backgrounds have equal access to government-provided services such as drinking water facilities, electricity facilities, and transport facilities. However, the village itself is excluded from other villages as there is no health and medical facilities or ration depot in the village and the facilities like school and ICDS center in the village were not functioning well. There was no public or private school in the village and the children have to go to the next village for their education.

If we look at the political representation of the village majority of Panchs were SCs, including the Sarpanch. Because of a Scheduled Caste dominant village the political power is also centered among them. Despite the fact that females have low literacy rate, most of the ward members were female.

Conclusion

- There were six main castes in Daduwal village viz – the Jats (belong to general category), Atharmi, Ravidas, Sansi, Naik, and Balmiki under the SC category. There were many separate places of worship and cremation grounds for both castes which show caste-based segregation in the village.

- There was a trend among the youths to move to western countries for employment and higher education. Nonetheless, the influx contributed to improvements in the village's infrastructure, such as stone-paved sidewalks, well-maintained religious worship facilities, and homes.

- Drainage was another major concern for residents of Daduwal village. The lack of maintenance and monitoring from government department are the major causes of Drainage problem. unemployment, substance abuse, playground, dysfunction of anganwadi centre, dysfunction of school, transportation, graveyard, healthcare institution were some other problems that existed in Daduwal village.

- Dysfunctional of school and two Anganwadi were also major concerns. The Government primary school was closed from last six years. Children had to go to the neighboring village, Pasla, for schooling.

- Patriarchal behavior was also prevalent among the social settings of the village. There is great need to educate both man and woman on the importance of skill development and education as well as the drug abuse. The community also needs a comprehensive waste management system. The village's overall environment will be more productive if these basic demands are fulfilled. Women will also contribute in this way for the growth of the community and country.

Social Realities of Pasla

Nidhi Singhal, Noor Saba Khatoon, Aaron Singh, Mohammed Aslem Bin Majeed, Komal Katal, Pinki Devi, Ajmal K.P., Anchal Sharma, Deepika Dubey, Makhnu Devi

Village Profile

Pasla is a village in Jalandhar district of Punjab State, India. It is located 3.3 km from Rurka Kalan, 30.9 km from district headquarter Jalandhar and 127 km from state capital Chandigarh. Village Pasla is known for its baba Ami Chand's dargah. many festivals are organized in this village. Especially the Dussehra. Many villages get together for this festival and also every year a big carnival is held in dargah. Pasla also has a temple and gurdwaras. With a population of approximately three thousand almost half of the population belongs to scheduled castes (see Table 4 and Map 3).

Table 4: Demographic Profile of Village Pasla

Particulars	Total	Male	Female
Total No. of Houses	603	–	–
Population	2,878	1,512	1,366
Child (0–6)	262	147	115
Schedule Caste	1,142	592	550
Schedule Tribe	0	0	0
Literacy	83.03 %	86.52 %	79.22 %
Total Workers	976	847	129
Main Worker	932	–	–
Marginal Worker	44	20	24

Source: Census, 2011

Village Historicity

After building initial rapport with elder people of the village the insights on historicity of the village were shared by them. The subsequent timeline template indicates the development event matrix taken place over time. Elderly respondents claimed that the village has a history of almost five to six centuries. While exploring the history of the village a reference period of a century was used, which is more practical in term of experiencing events in person of hearing the event from the person who experienced them directly.

Map 3: Map of Village Pasla
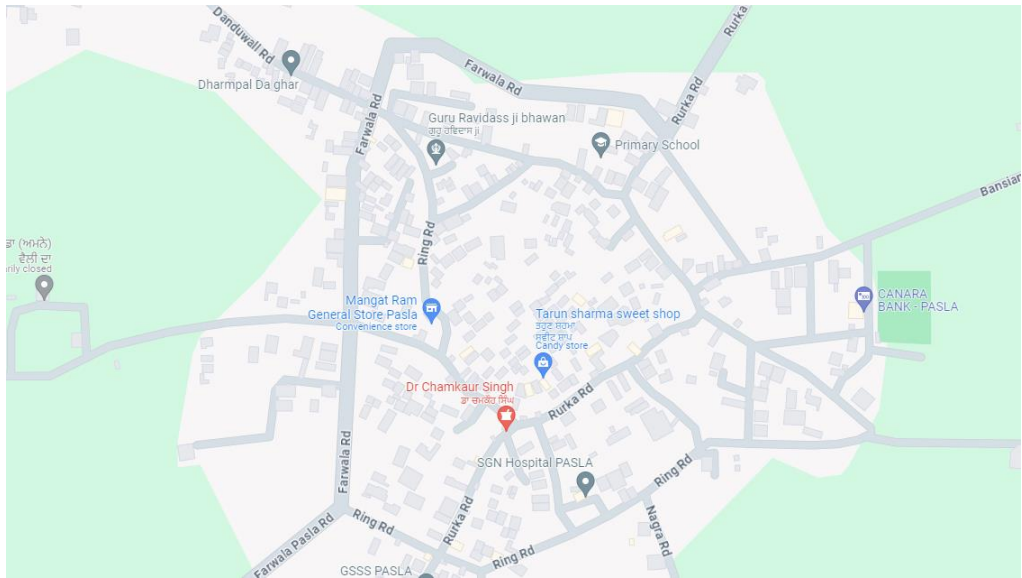
The very first thing which was mentioned in this regard was the 'education' (see Figure 30). Village got its first primary school back in 1929 since then various services like electricity, road, bank, post office and health emerged during coming decades.

Figure 30: Historicity of Village Pasla

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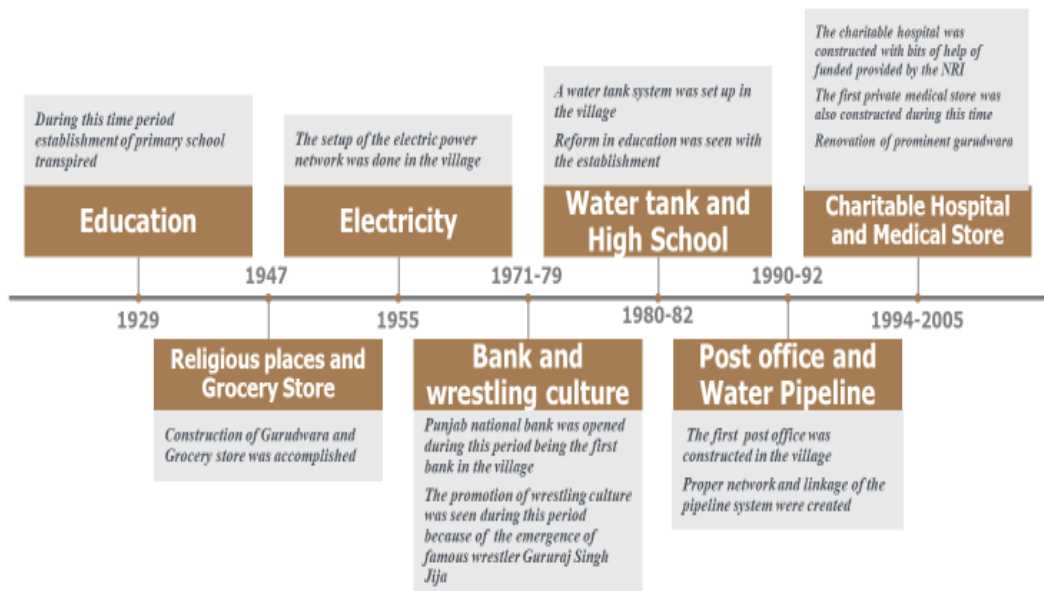
Social and Resource Mapping

A social and resource map of the village of Pasla is created by taking a transect walk through the village. The mapping revealed that the housing structures in the village were good and there were no *Kutcha* houses. There were two elementary schools and one secondary school in the village. There was a total of nine wards in this village. There are three Anganwadi centers, three banks, a post office, a playground, and a number of stores and Gurudwaras in the village (see Figure 31)

It was difficult for the team to understand everything about the social and resource mapping of the village because most of the information and directions were written in Punjabi. In addition, the streets were empty and most of the houses were locked, making it difficult for the participants to gather and cross verify the information.

As it is already mentioned that significant number of habitants are also NRI who are settled in US, UK and Canada. It was informed that most development works were funded by the NRIs in the region and the government funding was comparatively low. In terms of schooling, it was analyzed that children learn quickly and easily when taught in their own language. People were very cooperative in the development of the village through their collective efforts. These collective efforts to starts with funds collection for the development of the village and strengthen the belief that if collective action is possible then a community should not just wait and rely on the government for development as the people could also contribute to achieving the necessary changes and development in the village. Here in this case NRI's generous contribution is a game changer and the outlook of the village in itself is evident of this change.

Image 2: Students interacting with Villagers in Pasla Village

Figure 31: Social and Resource Map of Village Pasla

1. Panchayat Ghar ▲
2. Land ▬
3. Greenhouses ∫
4. Road ═
5. Bank ⊙
6. School ⬅
7. Handpump ⊙
8. Temple ▲
9. Houses ▣
10. Anganwadi ♂
11. Atta chakki ○
12. Dana chakki ▲
13. Transform ♯
14. Trees ♀
15. Stadium ⅔

16. Post office ∞
17. Bedding shop ☰
18. Tower ○
19. Chemist shop ○
20. Grocery shop ∿
21. Telecom shop ⌒
22. Old Houses 🍃
23. Cosmetic shop ☒
24. Utensil shop
25. Community Hall ⊙
26. Water tank ◐
27. Public toilets ♀
28. Pond ●
29. Bus stop ⊡
30. Tire shop ⊙

31. Furniture shop ▭
32. Dispensary ▮
33. Beauty Parlour ◉ (TikTok)
34. Silai Centre ⊡⊡
35. Sound system ᵒ͟ᵒ
36. Western Union ◭
37. Common sitting place ─
38. BR. Ambedkar chowk ⊕
39. Saloon ⬯
40. Mobile shop ▯
41. Fast food shop ♨
42. Shuttering stal. ▱▱▱
43. Old houses ⬦
44. Baba ...

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Network Ranking

In the village a network ranking was created through the interaction with old people of the village after explaining the purpose of network ranking to them (see Image 2). The major resources of importance for them include– banks, transportation, electricity, water, health center, Saths, land, and gurudwaras. While asked upon the accessibility of these resources and prioritize they informed - electricity, gurudwaras, banks, school, grocery stores, charity hospital, dispensaries, and transportation. When asked about the resources they lack but required in the village they mentioned- teachers in school, a functioning Panchayat Ghar, doctors in hospital, and land. Then at next stage all these entities were ranked and arranged accordingly to their accessibility. Finally, participant marked the importance of these resources and needs, through which it became evident that which are the resource which are important to the village dwellers are how their access to the same. Figure 32 explain this ranking matrix of Pasla village.

Figure 32: Network Ranking table of Village Pasla

	Needs	Governance	Resources
Less Accessible ↓ **More Accessible**	Education *** Water *** Electricity *** Pucca House ***	Better Secondary School *** Better Primary School *** Charitable Hospital *** Panchayat *** Bank ** Dispensary ** ATM **	ICDS *** Public Transportation ** Mohalla Clinic * Ground * Gurudwara ** Satth *

*** Most Important
** Moderate Important
* Least Important

Observations of Network Ranking

- The elder people of the village considered ground as less important than other resources.

- According to the villagers, half of the population had their own vehicle, so public transportation was comparatively less important to them

- Although there were three banks in the village, people said that there was a lack of ATMs in the village.

- There was already a health clinic in the village and beyond that a Mohalla clinic, which they considered a waste of resources. They suggested merging both the health facilities and create a well-functioning unit, as the dispensary in the village was not operating efficiently.

- There were fewer grocery stores in the village, although this is a necessary component of a village.

- The schools were understaffed, and even at this stage, they have established a preschool, which will directly affect the number of students attending the Anganwadi.

Mobility Mapping

To figure out the mobility pattern of different individuals on the basis of gender, mobility mapping exercise was conducted with two adolescents – one male and one female. A 11 year old male student explained his mobility pattern in this regard along with a 17 years old female student. Male student walked daily, and sometimes with friends on bicycles to the Gurudwara, school, and tutoring center. Sometimes he would visit his relatives' houses and the market alone (see Figure 32). While the female student walked daily with friends to school, gurdwara and the tutoring center and sometimes took the bus to visit the relatives' homes (see Figure 33).

Figure 33: Mobility Mapping of a Male and Female Student in Village Pasla

Student
Male, 11 Years Old

Student
Female, 17 Years Old
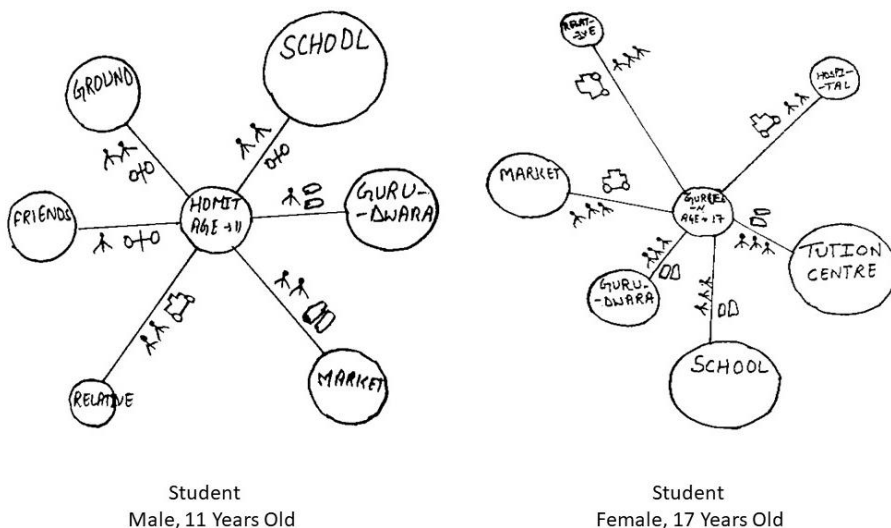
The young girl usually travels in group. The schoolboys spend less time at home. The children who go to school spend most of their time at school and at the tutoring center. The girl helps her mother to prepare food and do other household works, while the boy engages in sports activities and spends time with friends. The school girl went to the tutoring center and Gurudwara and spent more time with the family, while the boy spent less time going to the Gurudwara and tutoring. The boy has more freedom as compared to the girl.

Problems in Pasla Village

A problem tree chart, also known as an issue tree or logic model, is a visual tool that social workers can use to identify the underlying causes and effects of a specific problem. By outlining the cause-and-effect relationships surrounding the issue problem tree help in the situational analysis. Here at Pasla village it was observed that unemployment was a major concern along with women empowerment, transportation, water and school education (see Figure 34). Respondent chose this one and talked about the same at length which eventually added to establish the cause-and-effect relationship of the said problem. Unemployment was passively linked with poor educational opportunities and eventually also leading to the outmigration in the village (see Figure 35).

Figure 34: Problem Tree of Village Pasla
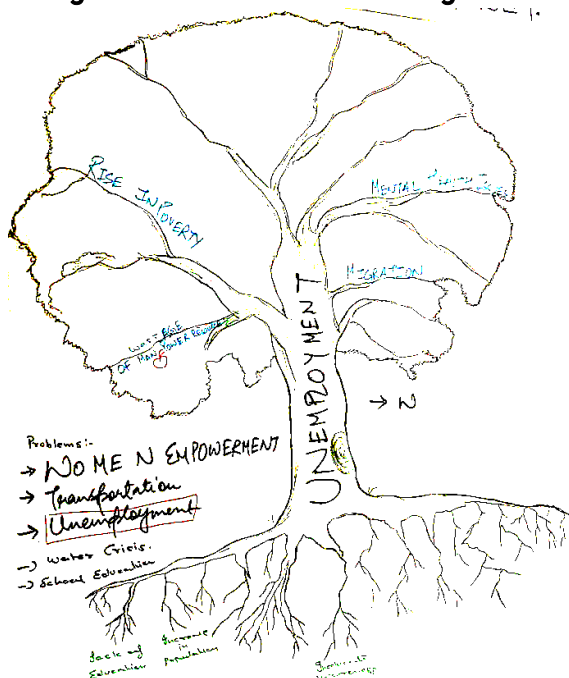
Figure 35: Cause and Effects of Unemployment in Pasla

Effects	Core Problem	Causes
Rise in Poverty		Lack of Education
Mental Health Issues	**Unemployment**	Increase in Population
Migration		Ineduquate Awareness
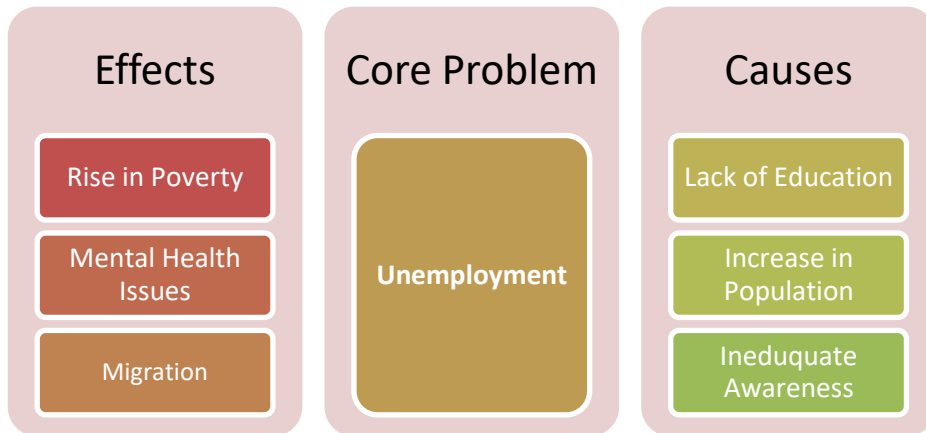
Daily Activity Schedule

To see the gender disparity with the daily activity a working woman and a working man enquired and their daily activity schedule was drawn (see Figure 36). The working woman, a teacher wakes up at 5:30 in the morning and starts household chores such as preparing breakfast, sweeping, mopping, etc., and then goes to school. After school, she returns home and has to take care of the household work again.

The working man, also a teacher wakes up at 5:30 in the morning and takes a morning walk, then he freshens himself up and goes to worship, and then to school. After school, he come back home. Sometimes he also goes to the market and spends time in the vegetable garden.

Typically, men don't assume any obligation for household chores. Women spend more time than males doing housework like cleaning and cooking. Men typically spend time in shops. Compared to men, women labor more.

Unemployed women, do not interact with society outside the home due to their domestic workload as much as males. Women who don't work are confined to their houses, where their main responsibility is to take care of the family and children. Both working and unemployed women do not receive enough credit for what they have accomplished.

Figure 36: Daily Activity of a Working Woman and Working Man in Pasla

Teacher
Male, 53 Years Old

Teacher
Female, 30 Years Old
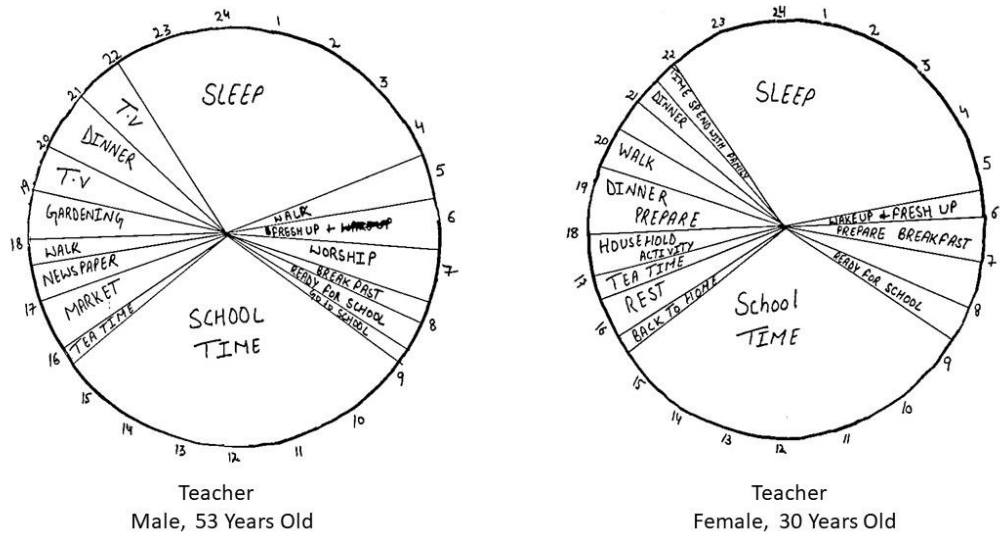
Interaction also initiated with a boy and girl of 11th grade and their activity schedule was also drawn (see Figure 37). Boy wakes up at 6:00am in the morning, freshens up and uses his phone, and then goes to school. After school, he come back to home and plays with his friends. While the girl wakes up at 5:00am in the morning and starts study, and then she freshens up and gets ready for school. After school, she goes home and helps her mother with the housework.

Students spend the majority of their time studying in schools and tuition centers. The girl assists her mother while cooking and other domestic duties, which is different from the boy. Additionally, the boy was involved in sports activities. In both situations, students arrive at school early and acquire a variety of skills there, including self-discipline and the value of time, among others.

In schools, students learn various sports, goal-setting skills, and how to maintain concentration. Students studying in schools today spend a lot of time on smart phones playing games, viewing movies, using social media, and doing other activities.

Figure 37: Daily Activity of a Male and Female Student in Village Pasla

Student
Male, 15 Years Old

Student
Female, 16 Years Old
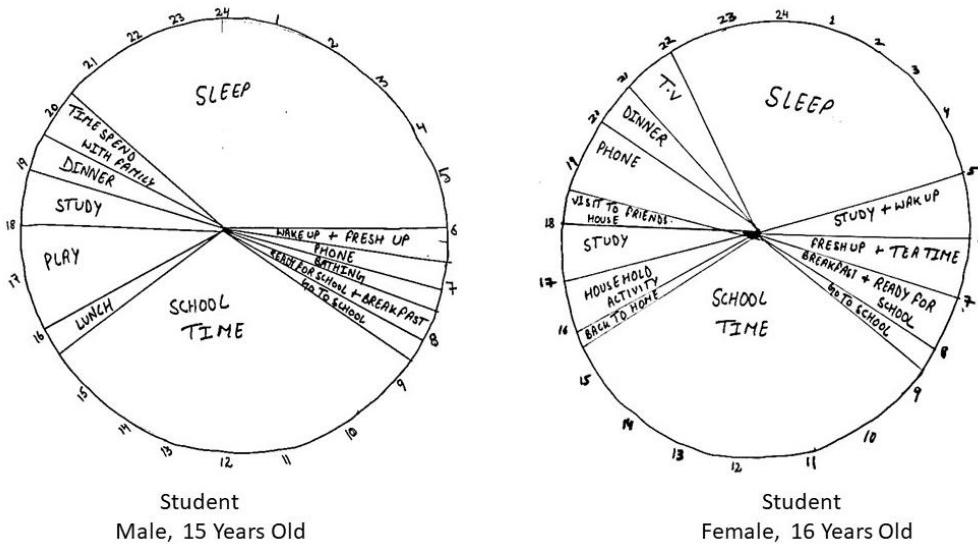
Observations:

- Most females have to play multiple roles in addition to their primary role which equate them with males (e.g study or work).

- Compared to men, women don't have enough time to rest. Most of the household activities are done by women.

- Women face a lot of discrimination both in the home and in the workplace. Working women have many responsibilities, and their lives are busier.

- Working women spend more time than working men on household activities such as cooking, cleaning, and childcare.

- Working women work for longer hours, and have less time to rest and sleep in comparison to working men.

Gender Disparity within Daily Activity

Women are engaged in similar profile as of males, i.e. education and work. But irrespective of their engagement, they contribute significant time in household chores where males do not contribute.

Legend:
- Sleep and Rest
- School/ Tution/Study
- Playing/Walk
- Family/Friends/Leisure
- TV/Mobile/Newspaper/Leisure
- Having Food and Snacks
- Daily Routine (Bath, ready etc.)
- Cooking
- Religious Engagement

Categories: Working Woman, Womrking Man, Female Student, Male Student

Axis: 0% 20% 40% 60% 80% 100%
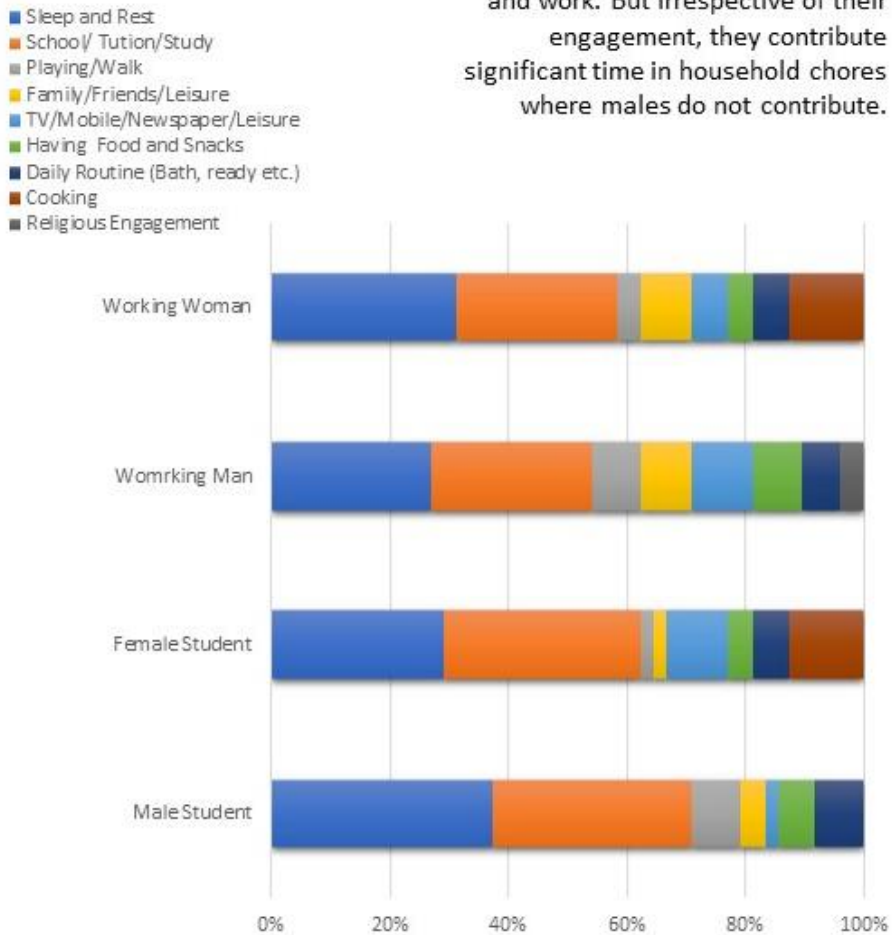
Gender Timeline

The gender timeline activity was conducted with 11th grade students in Pasla village. the students were divided into two separate groups of boys and girls and instructed to create a gender timeline after giving them a brief idea about the process of the same.

The girls were very talkative, engaged in the discussion, and made more points about the changes that occur in boys as they get mature. They discussed all the viewpoints, including social and biological factors. The girls efficiently discussed every issue in the village they encountered based on their experience (see Figure 39).

Initially the boys were little uncomfortable to complete the timeline of the girls however after consultation with the group, they completed the exercise. The students began contemplating their family members and the changes that occur as girls get older and go through various stages of development. They focused mainly the biological changes without mentioning sociologically relevant changes. They were also ignorant of menstruation and other related changes; the males only provided a limited amount of information about the girls (see Figure 40).

After the exercise a joint session of both groups was organized in which they exchanged the charts and discussed about the related modifications. Compared to the girls' chart, which the girls prepared in greater depth by including all the crucial points, the boys' chart was smaller and contained fewer points. The boys made only two additions to the chart prepared by the girls.

Observations

- Girls provided more information than boys in the gender timeline, and they also corrected the boys' representation.

- The girls noted both the social and biological changes that occur in boys, while the boys focused more on the biological changes.

- Girls subsequently disagreed and changed the boys' opinion that girls have a life expectancy of 50 years to 70 years.

- Boys carried stereotypes that the girls take care of the family and perform domestic works, and failed to mention any job-achieving status in the chart.

- Girls added additional items like relationships, loneliness and partner's dominant roles in their lives.

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Figure 39: Gender timeline of Boys prepared by Girls in Village Pasla

Legend:
- Milestones Suggested by Girls (blue)
- Additional Milestones Added by Boys (brown/orange)
- Boys Claimed Incorrect Milestones (red)

0-10 Years	11-20 Years	21-30 Years	31-40 Years	41-50 Years	51-60 Years	61 & Above
Birth	Alcohol (red)			Pressurize Kids to Choose Better Courses		Major Health Issues
Distribution of sweets	Clubbing			Use Bad Language with Parents		Receives Old Age Pension
Inviting the Kinnar community to celebrate	Higher Studies			Change in a Physical Appearance		Act Like a Small Kid
Anganwadi	Fight with Parent					Self-Talk
Primary school	Blackmail Parents for Love Marriage					Death
Make friends	Start Job					
Fight with Sibling	Marriage					
Use of Bad Words	Separation from Parents (red)					
Get Scolded by Parents	Take Wife for Movies/Outing					
	Babies					
	Extra Marital Affaire					
	Divorce (red)					
	Change in Behaviours		Financial Crisis		Retirement	
	Ride Bikes		Kids Education		Start Business after Retirement	
	Chang in Dressing		Leave Parents in Ashram		Engage in Agriculture	
	Cautious to Self-Image		Send Kids to Boarding School		Go on Pilgrimage	
	Entering Home Late		Health Issues		Play Cards with Friends	
	Smart Phone/Social Media		Bank Loans (orange)		Narrate Stories and Share Life Experience with Grandchildren	
	Girlfriend		Property Dispute			
	Puberty					
	Gym					
	Fights					
	Make Tattoos (red)					
	Long Drive with Girls (red)					
	Use of Drugs (red)					
	Prepare for IELTS					
	Break up with Girlfriends					
	Extra Affairs					

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Figure 40: Gender timeline of Girls Prepared by Boys in Village Pasla

Legend:
- ▇ (blue) Milestones Suggested by Boys
- ▇ (brown) Additional Milestones Added by Girls
- ▇ (red) Girls Claimed Incorrect Milestones

0-10 Years	11-20 Years	21-30 Years	31-40 Years	41-50 Years	51-60 Years	61 & Above
Birth	Get to Know About Responsibility			Low Eye Vision		Not Interested in Beauty and Wellness *(red)*
Starts to Talk	Empathy			Physical Health Changes		Change in Dressing *(red)*
Physical Growth Increasing	Intellectual			Falling Tooth		Job Retirement
Hair Falls	Marriage and Job			Memory Loss		Play with Grandchildren
Activity Increases	Collage Studies			Loneliness in Life *(orange)*		Religious Program
Body Weight Increasing	Start working Household or Job			Bones Become Weaker		Death *(red)*
Materialistic	Emotional Change			More Involved in Religious Activity		
Voice modulation	Child Birth and Child Rearing			Expectations from Offspring		
	Change in the Body Shape					
	Changing in Dressing Style					
	Higher Studies					
	Feeling Physical Development		Health Issues		Think more about Offspring Future *(red)*	
	Body Hairs		Overweight		Scolding Offspring *(red)*	
	Focus More on Study		More Responsible for Children		Face Glow is still there *(red)*	
	Basic Educational Complete		Grey Hair		Taking more Care on Young Boys *(red)*	
	Hormonal Change		Physically Weak			
	Reproductive Part Development		Get Dominated by Partner *(orange)*			
	Become Adult		More Concern Towards Family			
	Relationship *(orange)*					

- Boys confronted girls on their stereotyping association with drugs in their lives along with separation from parents and few other socially deviant behaviors.

- Boys also added one additional milestone of bank loan which was missed by the girls.

- The menstrual cycle was unknown to the males.

- Overall it was an engaging session where both the groups missed some crucial information about other and with a health discussion they became aware of various crucial milestones which either they missed, misplaced or mentioned incorrectly.

Social Stratification in Pasla Village

The hierarchical organization of people or groups within a community according to their social, economic, or cultural standing is referred to as social stratification. While social stratification can be rigid and challenging to overcome in some cultures, it can also be flexible and open to change in others. There were three different kinds of stratifications based on gender, class and caste in Pasla village.

Gender Stratification

In this village, gender inequality was evident in a number of spheres of life, including politics, the family, work, and education. There were three female employees at the higher secondary school who prepared the Mid-Day meal, and they were paid just 2000 rupees per month. Women are frequently denied access to employment possibilities, and they are paid less than men. The fact that men believed it was not their job to prepare meals was one of the reasons they did not engage in that kind of labor. The Sarpanch of the village herself was not highly educated and was too old and also facing political dominated by her male peers. With this consideration, it was observed that despite having higher positions, women also face various kind of dominations in politics as well and encounter obstacles to holding positions of power. Sharing same roles as their male counterparts, e they had to get up very early to complete household chores. Majority of school-going girls engaged in household chores before heading to class. It had an impact on family life because women are frequently expected to handle the majority of care giving duties and to adhere to traditional gender norms.

The Higher Secondary School offers a special class for girls on "Self-Defense" from the ninth to the twelfth grades, which was required of each and every girl student, in order to combat gender stratification. This special class for girls on "Self-Defense" promotes gender equality and challenges gender-based discrimination and stereotypes. The girls' option to skip the lesson while menstruating periods was also taken into account by the school.

In the village, there were 15–20 self-help groups (SGHs) to support the women and provide them with a means of income. The majority of the women made their livings from embroidery and sewing clothes. They also had a bank account at the village's Cooperative Bank.

Class Stratification

It entails the division of society into various classes, with each class having differing degrees of access to resources, power, and income. In village Pasla, the main sources of income were from agriculture, public and private sectors, self-employment, NRIs, and business. According to the Cooperative Bank, the village's inhabitants made more deposits than loans, so there was more inflation than deflation. Lower-class people had less access to high-quality education and employment prospects, which could limit their ability to rise out of poverty. Due to their lack of resources and financial support, people from lower socioeconomic classes find it relatively more difficult because majority of students plan to work overseas.

Caste Stratification

Each caste in the hierarchical caste system has its own position, rights, and obligations within the social structure. The unreserved, scheduled caste, and other backward classes were the three groups present in the village. The three main castes in the unreserved category were Brahmans, Kshatriyas, and Jatts. Whereas Ardhami and Valmiki were categorized as scheduled caste categories. The other backward classes, however, were determined by employment. According to the locals of that hamlet, there was no caste discrimination because everyone coexisted peacefully, however there was a Ravidas Gurudwara that was designated specifically for Scheduled Caste members. It may have an effect on every aspect of living, including social interactions, marriage, education, and employment. Lower castes have fewer chances, less access to resources, and experience social inequality as a result of prejudice and discrimination.

Conclusion

Youths are one of the biggest assets of a nation, they have the potential to make and break nations. India being the country with the highest youth population in the world (having 80 crore people below the age of 35) has the potential for greatness, but the harsh reality is that there are very few opportunities available for them. When we interacted with the students of higher secondary school, we noticed that most of the students, boys and girls alike, had the ambition of clearing IELTS and working abroad, they have no dream for the nation. There are very less job opportunities even for graduates which resulted in students not wanting to pursue a degree in the state, as a result there has been a significant decline in the enrollment of students in the universities and colleges.

The infrastructure in the village was good, they had paved footpaths, closed drainage systems, good water resources, well build and decorated schools, big gurudwaras which shows that there has been a good investment from the NRI's (as per the people). They even set up some self-employment firms for women in the community (tailoring unit). The government primary school had many facilities like smart classes, projectors, good class rooms and even had a room for differently abled with a special trained professional. When we look from the outside the school is painted and decorated very well with good facilities but while observing closely few shortcomings were found like- it was understaffed. Even it had a preschool section which was well equipped. The Anganwadi that we visited on the other hand was in a very poor condition. Interestingly, two private schools had closed due to the lack of students.

A patriarchal setup was observed in the village where men could sit in the satth and grounds whereas women could not. This was also reflected in the thought process of the boys in the school. When asked to create a timeline of girls they mainly reflected upon the biological aspects without any observations on the social aspects of woman in the society.

Overall, it was observed that the streets were empty, closed large houses with big walls and CCTV cameras, youth with no ambition for their country as most of them dream on traveling abroad and working there, old aged people with no one to look after them, hospitals with shortage of doctors, Royal Enfield bikes (bullet) which is a symbol of power and masculinity with no number plates, and roof tops with statues of Peacock, horses, football, kangaroo, lions etc. From an outside view village Pasla looks beautiful but deep inside there are small pores, which are like cavities, which are slowly but surely damaging the society.

Social Realities of Bir Bansian

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Village Profile

Bir Bansian is a medium size village located in Phillaur Tehsil of Jalandhar district, Punjab with a total of 169 households. It has a population of 762 with 382 males and 380 females. The population of children in the age group 0-6 is 64 and the average sex ratio of the village is 995 while the child sex ratio of the village, as per census 2011, is 684 which us lower than the Punjab average of 846. Bir Bansian has literacy rate of 83. 24%, which is higher as compared to Punjab which is 75.84 %. Majority of the households belongs to Schedule Caste (SC) community Some of the nearest cities are Phillaur (12 km away), Jandiala (13 km), Phagwara (15 km), and Nakodar (27 km). This village is at the distance of 2.5 km from Rurka Kalan.

Table 5: Demographic Profile of Village Bir Bansian

Particulars	Total	Male	Female
Total No. of Houses	169	–	–
Population	762	382	380
Child (0-6)	64	38	26
Schedule Caste	501	246	255
Schedule Tribe	0	0	0
Literacy	83.24 %	88.37 %	78.25 %
Total Workers	281	203	78
Main Worker	277	–	–
Marginal Worker	4	2	2

Social and Resource Map of Bir Bansian

Total area of Bir Bansian is 17.41 hectares. Out of which 16.6 hectare is irrigated land and is under cultivation. It is mainly irrigated by tube wells. The village has three Gurudwaras, a Mosque and a Temple. There is a pond which was the major resource of water before tube well and pipes were used. This village is well connected with neighboring village as there are five different entrances to the village. Though the pond's water was used in the past but currently it is in bad shape as the grey water along with various waste of nearby households get discharged in the same. With mere 169 household having three different Gurudwars and one Temple and one peer Baba Dargah is creating an image of a village which acknowledge diversity (see Map 4).
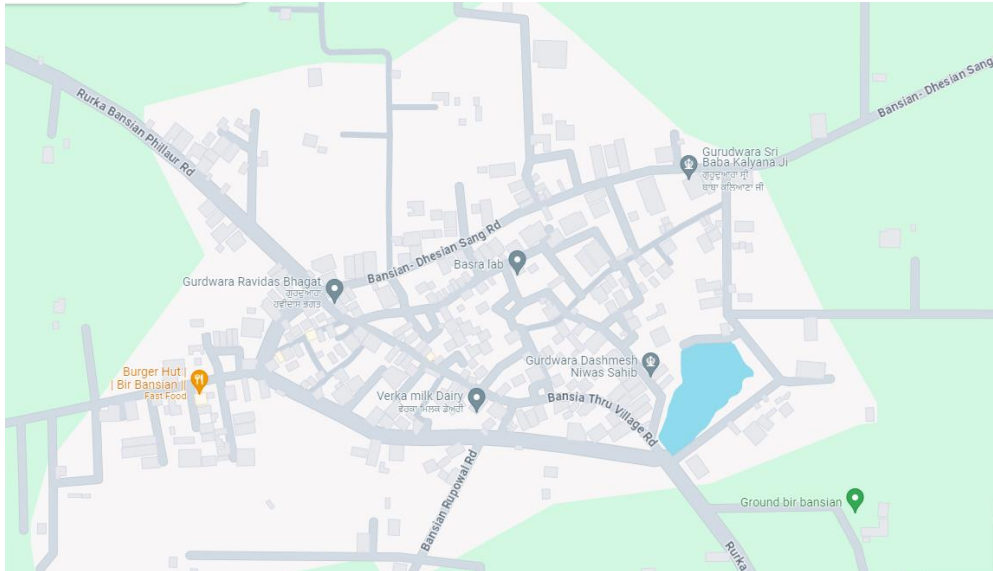
Source: Google Map

Mobility Mapping

Mobility mapping is used to explore the movement pattern of individuals, groups, or a community. The focus is on where people go, purpose as well as the frequency of the visit and so on. For the purpose of mobility mapping of villagers of Bir Bansian two different mappings were done while keeping in mind of their gender and caste identities as well as their livelihood engagement, i.e. mobility mapping of male and female students; and of a farmer and a businessman.

Mobility Mapping of Boy and Girl (see Figure 41)

- Mobility of a boy is more than a girl because boy goes for outing in evening whereas girl does household chores.
- Girl travels more than a boy for study.
- There are some similarities between both that they both are religious, go for a shopping, bank, study etc.
- Girl does not go to gym because there is no gym for females and also males have stereotypical perspectives in the village.
- Girl also does household chores whereas boy does not.

Figure 41: Mobility Mapping of a Boy and a Girl in village Bir Bansian
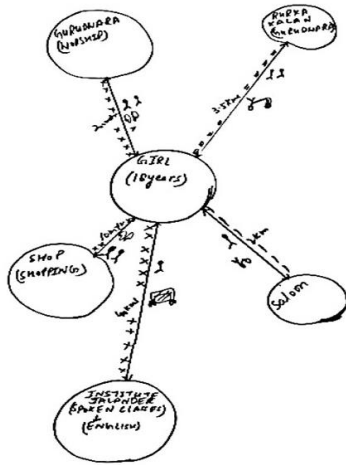
Female Student (SC), 18 Years Old   Male Student (UR), 18 Years Old
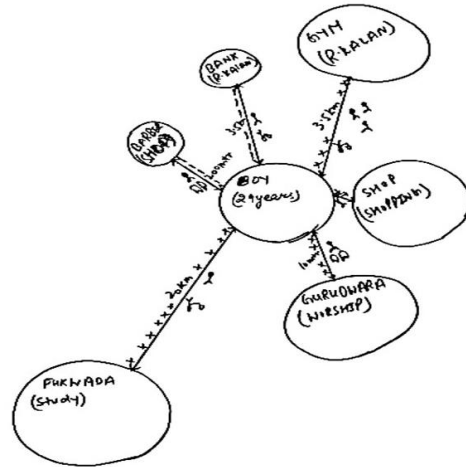
Mobility Mapping of Farmer and Business Man (see Figure 42)

- Farmer travels by bike whereas a businessman travels by a bus.
- Framer and businessman both go to Gurudwara for worship.
- Businessman remains at his shop whole day, as he does not go for any recreation, entertainment, at relatives' house, does not attending any function. His all-time spend in his work.
- Farmer does work at fields.

Figure 42: Mobility Mapping of a Farmer and a Businessman
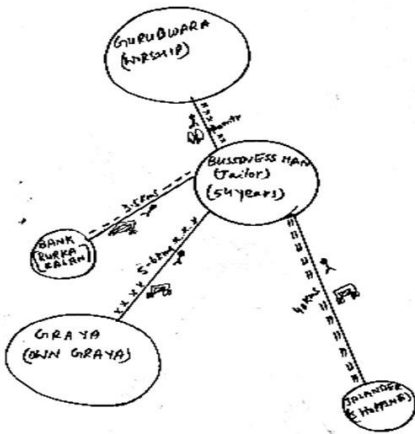
Male (SC), Businessman, 54 Years Old   Male (UR) Farmer, 50 Years Old
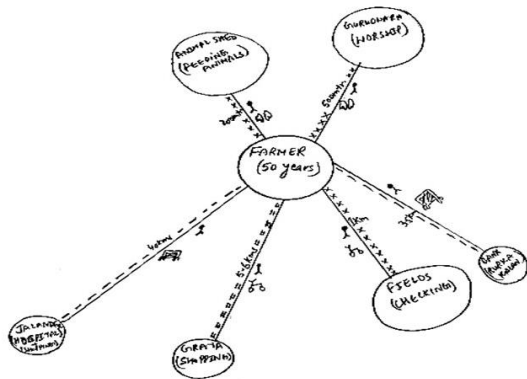
Contemporary Problems in Bir Bansian

Problem tree as a tool is often used in project planning and management, particularly in the fields of community development, public health, and environmental conservation. Where we completed the practice in the following five steps– identification of the problem, breaking down the problem, mapping the problem, identifying the root cause, and analyzing and evaluating the problems. Participants of this exercise sharing various identities and representing different age groups. This was the reflection of a heterogenous group of villagers of Bir Bansia. Three major issues were unanimously acknowledged, i) Unemployment among women, ii) Drug addiction, and iii) Loneliness of Elderly. One by one all three were discussed at length and following cause and effect matrix evolved as an outcome (see Figure 43, 44 and 45).

Figure 43: Contextualizing Unemployment among Women in Bir Bansian

Effects	Core Problem	Causes
Mental Health Issue, Lak of Confidence		Lack of Government Intervention
Less Overall Satisfaction	**Unemployment among Women**	Lack of Education
Increased Social Isolation, Dependency		Lack of Awarenes/Self-Care/Stereotype
Domestic Violence, Lack of Opportunities		Lack of Opportunities
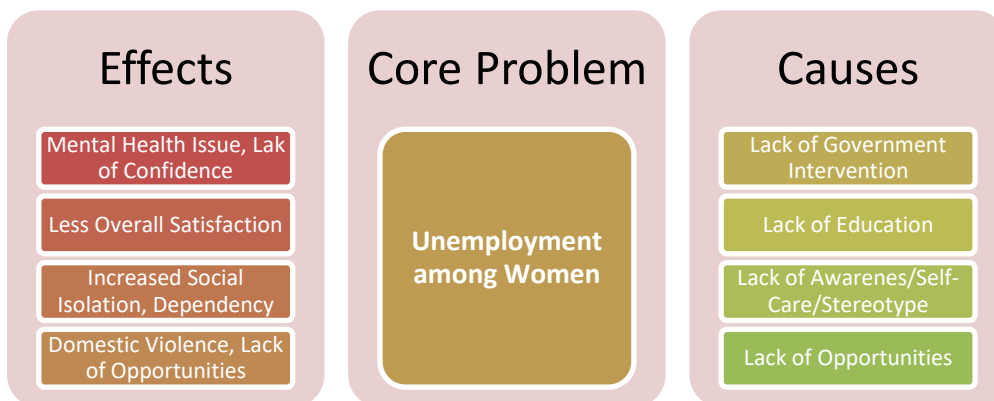
Figure 44: Contextualizing Drug Addiction in Bir Bansian

Effects	Core Problem	Causes
Bad Social Relationhips, Poor Confidence		Peer Pressure, Easy Availability
Depression, Memory Loss, Heart Attack	**Drug Addiction**	Lack of Awareness
Financial Crisis		Unemployment
Unemployment, Poor Academic Record		Absence of Governemnt Intervention
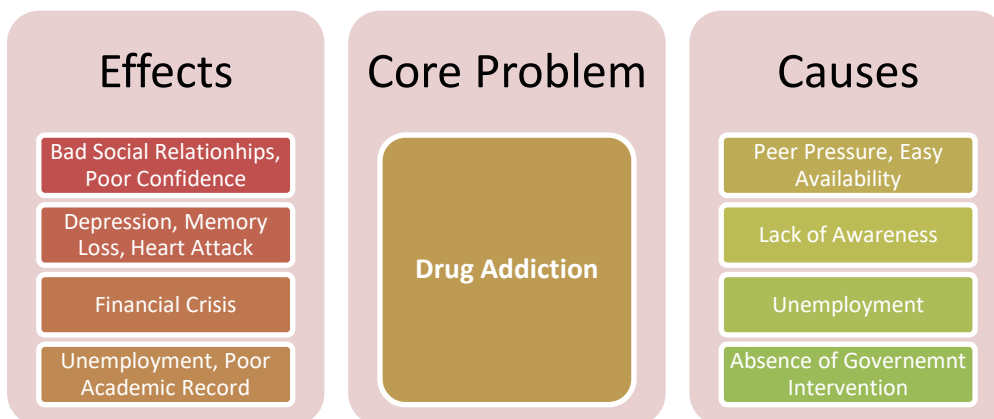
Figure 45: Contextualizing Loneliness of Elderly in Bir Bansian

Effects	Core Problem	Causes
Poor Social relationships	**Loneliness of Elderly**	Out Migration to Abroad
Depression		Lack of Recreational Actiities
Anxiety		Lack of Self Motivation
Low Self-Esteem		Lack of Self-Interest
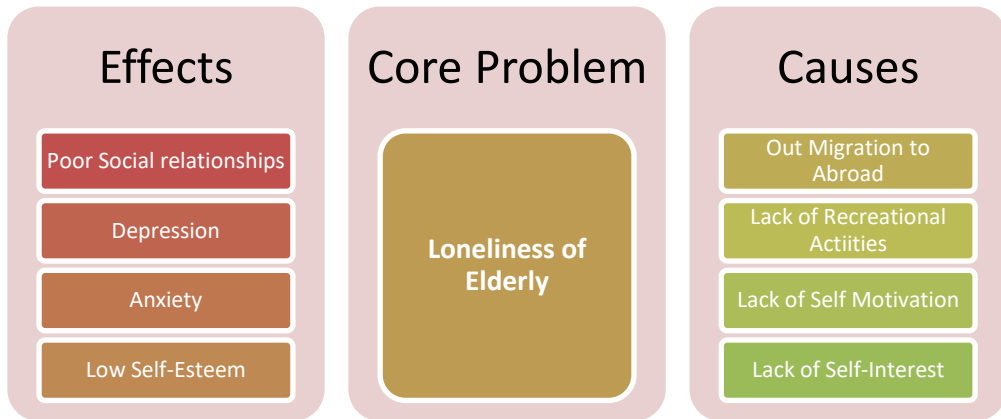
Observations from the contextualization of Problems

- Unemployment of women was also a major problem because of stereotypical behavior of males in the village. Women had less opportunity for education.
- The problem of drug addiction was reported commonly and this was mainly due to easy availability of opiates. Drug addiction was a major concern for families due to family disputes and its effects on mental and physical health of people.
- It was seen that elders were living alone because most of the youths migrated to western countries like UK, Canada, France and Germany. The elders were facing low self-esteem and confidence.

Network Ranking

Network Ranking is used for understanding how different community members perceive institutions both within the community (in terms of decision-making, accessibility, and services) and outside the community (in terms of participation, accessibility, and services). Three groups of people were involved for network ranking i.e. primary school teachers, group of women and group of men. These groups were oriented about purpose of network ranking separately. Charts were distributed to the groups and they were asked to rank and rate the mentioned entities as ***Most Important, ** Moderate Important, and * Least Important.

They were also instructed to priorities their needs of institution according to their accessibility. With school teachers this activity was conducted in government primary school, Bir Bansian whereas with village's men and women the activities were conducted in different neighborhoods in the village.

Network Ranking of Women in village Bir Bansian

Major observations from the network ranking of women in Bir Bansian:

- Women give more importance to basic needs like the freedom to work, financially independence because they want freedom from patriarchal system.
- The women more importance to drug de-addiction because they are experiencing the first-hand repercussion of drug abusers and they were aware about the consequences as their stereotypical image of the primary care giver in the family. This is the only reason that they find the importance of police station.
- One of woman preferred church because she is Christian and other women supported her view on this.

Figure 46: Network Ranking of Women in village Bir Bansian

Basic Needs	Governance and Institutions
Financial Independent ***	Graveyard for Christians **
Freedom to work ***	Government tuition centre **
Hospital ***	Church ***
Employment opportunity ***	Veterinary hospital **
Doctors **	Police station ***
Drinking water ***	Ambulance **
	Bank ***
	ATM ***
	Park **
	Government schemes **
	Sweet shop **
	Cosmetic shop *
	Gurudwara ***
	Temple **

Less Accessible → More Accessible

*** Most Important
** Moderate Important
* Least Important

Network Ranking of Men in Bir Bansian

- In the network ranking of men, they gave more importance to the waste management, job opportunity, and agriculture equipment because these are the main problem faced by the villagers. But all these needs were less accessible to them.
- In the group, one person was NRI so he gave more importance to sex education because he was influenced by western culture and knew its importance.
- Many of them were engaged in agricultural activities. The agricultural office and equipment were least accessible whereas they were considered more important to them.

Figure 47: Network Ranking of Men in Bir Bansian

	Basic Needs	Governance and Institutions
Less Accessible ↓ **More Accessible**	Waste Management *** Job opportunities *** Agricultural equipment ***	Local transportation *** Bus stop ** Stationary shop ** Passport office ** Tailoring shop * Chicken shop * Ayurvedic shop * Crockery shop * Café * Dhaba * SPA * Jewellory shop * Sex education ** Play school * Marriage hall ** Political party **

*** Most Important
** Moderate Important
* Least Important

Network ranking by the teachers of primary school in Bir Bansian

- The Teachers were conscious about the village needs so they included more items in their network ranking as compared to others.
- They give more importance to educational institutions i.e., university, college, higher secondary school, library because they were more aware about educational system and its important in contemporary society.
- There was a gym available only for men in the village. The women also desire to have a separate gym for them. Therefore, they have given more importance to the gym.
- They give less importance to SHG, train, airport, marriage hall, passport office, and stadium because most of the residents are old and NRI.

Figure 48: Network Ranking by School Teacher of Bir Bansian

	Basic Needs	Governance and Institutions
Less Accessible ↓	Transportation ***	Airport *
	Hospital ***	De addiction centre ***
	Petrol pump ***	Central government schemes **
	Ration shop **	University **
	Drinking water ***	Fire station **
	Road ***	BDO office*
	Veterinary hospital ***	Restaurant
	Doctors ***	Shopping mall **
	Teachers ***	College ***
	Surpanch **	Library ***
	Panch *	Gym (for women) ***
		Agriculture office **
		Government higher secondary**
		Police station
		SHG *
		Train *
		Airport *
		Marriage hall *
		Stadium *
		Bank and its related institutions *
		Taxi service ***
More Accessible		Passport office *

*** Most Important
** Moderate Important
* Least Important

Gender Timeline

Government Senior Secondary School was visited to prepare the gender timeline. The principal of the school was briefed about the purpose of the visit. The principal informed that the school was established in 1973 and it has a total of 265 students and nine teachers. The activity was performed with group of class 11th and 12th students. There was total 46 students with 34 boys and 12 girls. Volunteer were invited to form two groups of males and females were formed. Each group was provided with some charts and they were instructed to note down major milestones in a person of the opposite sex. While considering the paucity of time allocated for this activity within the school it was decided that the groups will prepare the gender timeline for five to 20 years, with a justification of the mentioned age span as the one where major change occur in one's life. After the completion of the timeline, the sheets were exchanged between the groups where the girls cross-checked the views of the boys and vice versa. They were allowed to add, mention false/true, or modify the milestone which was not reflected correctly in the sheets. The gender timeline of girls and boys is given separately in Figure 46 and 47.

Observations from gender timeline of Girls and boys

- In comparison between boy's and girl's gender timelines, boys were more aware of the opposite gender
- The girls denied the point of view of boys, that girls are more scared or afraid of dogs, ghosts, and the dark. And they mentioned that they are Punjabi girls and are emotionally very strong.
- Boys did not mention about girls' attraction to opposite sex, which was countered by the girls that they attracted to boys and trying to interact with the boys during their adolescent ages.
- The girls pointed out that the boys who are 10– 15 years likes to be alone and also poor in studies.
- The boys did not mention about menstruation in the chart. Whereas the girls did not add this point while cross checking because, may be, they were uncomfortable in mentioning it. During crosschecking process it was pointed out and the groups discussed the matter and made the other group aware about this important phase in women's lives.

Figure 49: Gender timeline of Boys prepared by Girls in Village Bir Bansian

■ Milestones Suggested by Girls
■ Additional Milestones Added by Boys
■ Boys Claimed Incorrect Milestones

Going to school together
Very naughty
Always focusing on playing
Always try to get things
anyways

Pretending more romantic
than girls
Flirting with girls
Short tempered
Trying to be a hero or don
More likes to mobile games

6-10 Years	11-15 Years	16-20 Years

Likes more loneliness
Making peer groups
More like to follow
different trends in
dresses
More like to play
Like to wear watches
Weak in studies

Image 3: Girls of Bir Bansian Making Gender Timeline of Boys

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Figure 50: Gender timeline of Girls Prepared by Boys in Village Bir Bansian

■ Milestones Suggested by Boys
■ Additional Milestones Added by Girls
■ Girls Claimed Incorrect Milestones

Try to get relationships
More interactions with boys
The girls are more beautiful
More understanding of social
situations
More like to travel
Too much gossip and attitude
Attraction to boys
Deciding goals and future
plans
Trying to get liberty
More lying

Girls would like to wear new
dresses
Playing with Barbie dolls
Innocent
Would like to spend time
with their parents
Watching cartoons
Not understanding anything
Like to play with groups
More crying and sensitive
Childish nature

6-10 Years	11-15 Years	16-20 Years

Feeling more fear
Would like to watch TV
serials (like Anupama and
Gopi Bahu)
More selfish
Attitude
Not interested to interact
with boys
More conscious
Hormone changes
Low confidence
Doing household work
mom
Physical changes
Would not be able to take
decisions
Fear of dogs
Girls are more beautiful
than boys

Image 4: Boys of Bir Bansian Making Gender Timeline of Girls

Daily Activity Schedule

It is a simple tool that helps to understand the daily routine of the community the timing of various activities and the gender and age group involved in each activity. The daily activity schedule of working women, working men, non-working women, and non-working men were recorded for the purpose of understanding their daily activity schedule.

Figure 51: Daily Routine Schedule of Woman Sarpanch and a Working Man

Woman Sarpanch (SC)
45 Years Old

Labourer, Male (SC)
46 Years Old
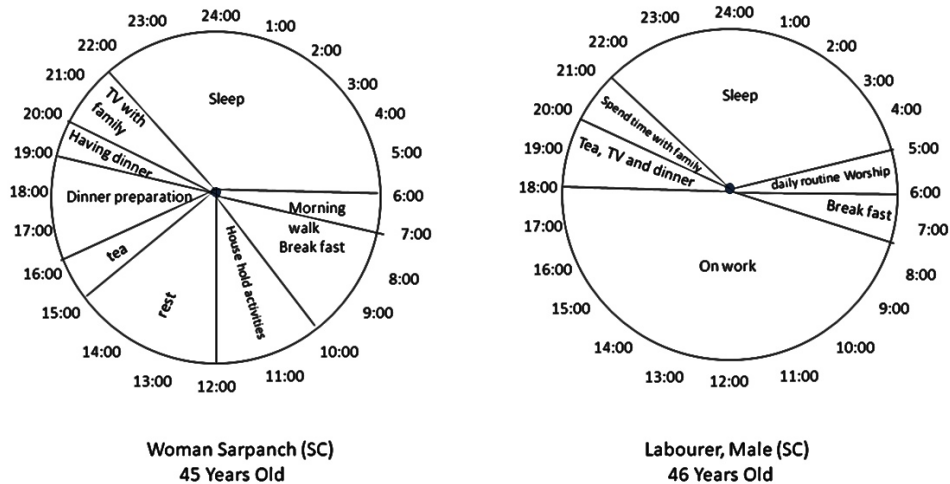
Observations on daily activity schedule of Woman Sarpanch and a Working Man

- Woman Sarpanch engage in multi-tasks in her day. She gets up early in the morning and finish household chores.
- The working men were engaged in their job-related activities and after coming back to home from work, they take rest and do not engage household work.
- Despite having important formal role to engage with and having a political empowered position, woman sarpanch do not have enough time to take rest as compared to the working man.

Figure 52: Daily Routine Schedule of a Housewife and Working Man

Housewife, UR, 35 Years Old   Male Farmer, UR, 38 Years Old
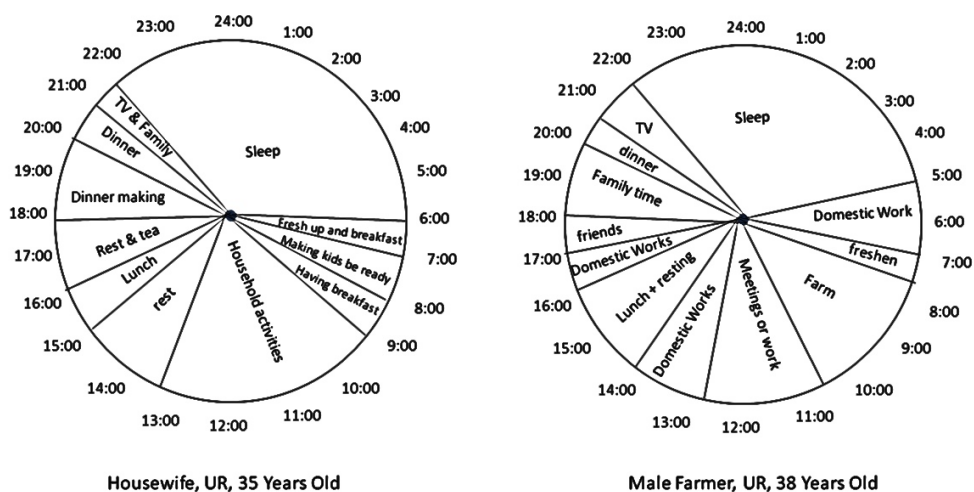
Observations on daily activity schedule of Housewife and Working Man

- Housewife spent most of her time doing household works such as cleaning, washing clothes preparing food, etc.
- Men usually spent most of their time in the agriculture field. It was observed that women have more work as compared to working man but due to not categories as paid work her contribution is neglected.
- Housewife can not have much interaction outside her home because of her household workload. Women do have not enough time to do other recreational activities.

Gender Disparity within Daily Activity

- Sleep and Rest
- Work
- Cooking and Cleaning
- Having Food and Snacks
- Friends and Leisure
- TV/ Mobile/Leisure
- Religious Engagemnet
- Family Time

Though women are not engaged in similar profile as of males, i.e. paid work, but they contribute significant time in household chores where males do not contribute at all. It establish a power hierarchy where they get dominated through various societal norms.
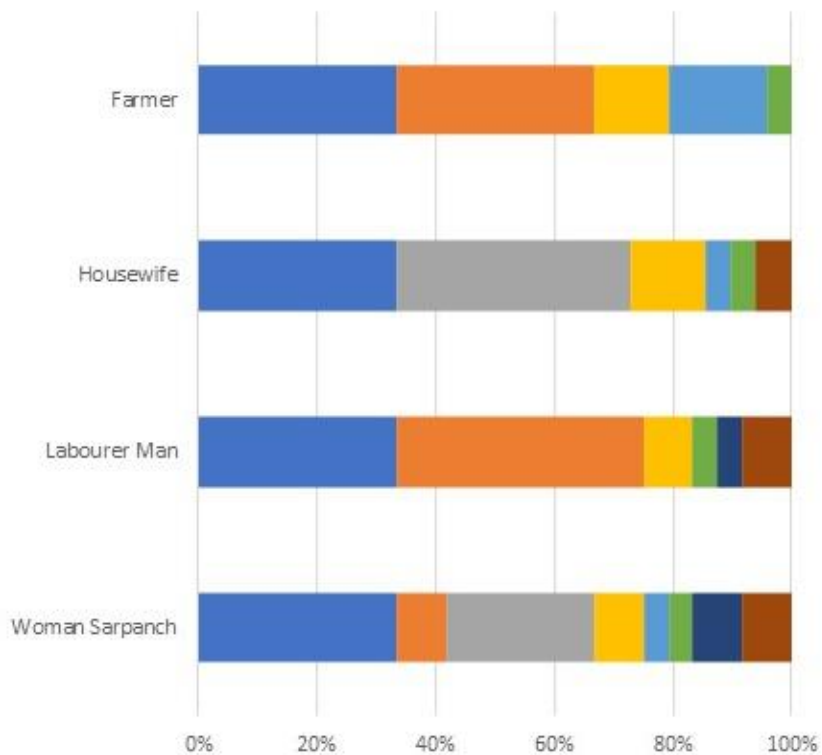
Social Stratification

Our comprehension of the village was improved while exploring the social stratification. It was seen that different community had a distinct Gurudwara which shows the caste-based division existing among them. For instance, Shri Guru Ravi Das Bhawan for SC community people and Guru Shri Baba Kaliyana and Deshmesh Gurudwara for the other community. The disproportionate division of labor in domestic works was clearly visible. Shifting behavior and interests favoring women are usually contested due to homogeneity in mindset. Even the younger generation, who is typically expected to be more perceptive and egalitarian towards such issues, was following gender stratified norms as part of their socialization within existing social structure. The sarpanch of the village, was a woman but during our interaction her husband was responding on her behalf. The concept of '*sarpanchpati*' was clearly evident in the case. It was observed that domestic responsibilities leave no room for women to engage in financially productive activities and decision making. In essence, the fault lines of gender segregation in housework run deep. The idea of taking elderly people overseas is not valued, thus they are left in their villages and currently filled with loneliness.

Conclusion

 "The best way to find your self is to lose yourself in the service of others", these are the famous words of Mahatma Gandhi and to follow these words in the field. The rural camp was an opportunity to enhance our classroom learning into field-based practice. There was Three days of fieldwork in the village and applied PRA tools which includes transect walk, community profile, social and resource mapping, mobility mapping, network ranking, daily activity schedule, problem tree analysis, historical mapping, and gender timeline mapping. These fieldwork days helps to improve their communication skills and make a rapport with the village people and also enhanced the confidence. A common practice observed among most of the villager was that they have moved to western countries for jobs and better livelihoods. However, this has helped to improve the village infrastructures like stone paved footpaths, proper sewage system, high-tech government schools, large religious worship places, and mansions.

The major learnings of the complete field visit include–

- the prevalence of gender discrimination in the village,
- increased consumption of drugs among youth,
- after completing higher secondary level most of the youths try to migrate to western countries,
- the patriarchal system works as a barrier to women's development

Two major issues haunting the villagers includes illicit drugs among the youths in Punjab. The percentage of people using illicit drugs in the region is much higher than the national average. On the other hand, the major cause of migration is unemployment. It is often seen that the youths are migrating to western countries to get higher education and to explore better job opportunities. However, specific attention is needed to aware women about skill development and women empowerment. There is also a strong need to give awareness on the menace of the drugs. Village also deserve a proper system of waste management as with every passing day exposure to modernity being more discarded entities to the village. The village settings will get entirely changed if these problems are addressed. It was observed that the villagers were very humble and hospitable to all which is also having strong roots in the strong sense of linguistic identity among the people of Punjab.

Social Realities of Bundala

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Fidha T., Vidhi Kumari, Greshma Sebastian, Mohammed Salim, Sharun M.O.

Village profile

Bundala is a village located in Phillaur Tehsil of Jalandhar district in Punjab. It is situated 20 km away from sub-district headquarter Phillaur (Tehsildar office) and 28 km away from district headquarter Jalandhar. Bundala village is also a gram panchayat. The total geographical area of the village is 1047.36 hectares having a total population of 6884 people including male population of 3597 and female population of 3287. Literacy rate of Bundala village is 72.17%. There are about 1448 houses in Bundala village.

Table 6. Demographic profile of the Village Bundala

Particulars	Total	Male	Female
Total No. of Houses	1,999	–	–
Population	10,683	5,593	5,090
Child (0–6)	1,279	716	563
Schedule Caste	3,653	1,914	1,739
Schedule Tribe	0	0	0
Literacy	70.26 %	74.41 %	65.78 %
Total Workers	3,551	2,929	622
Main Worker	3,074	–	–
Marginal Worker	477	249	228

Source, Census, 2011

Table 7. Public Places/Amenities/Resources in Bundala Village

Particulars	Name/number
Health care Centre	1
Temples	9
Gurudwara	3
Masjid	3
Church	1
Government. Schools	4
Private Schools	3
Government Ration Depot	2
No. of Anganwadis	5

Social work students performed a transect walk in the village and applied a variety of PRA tools including community profile, Historical Map, Social stratification, network ranking, gender timeline, social and resource map, problem tree, mobility mapping and daily activity schedule. These are elaborated further in the following section.

Map 5: Map of Bundala Village
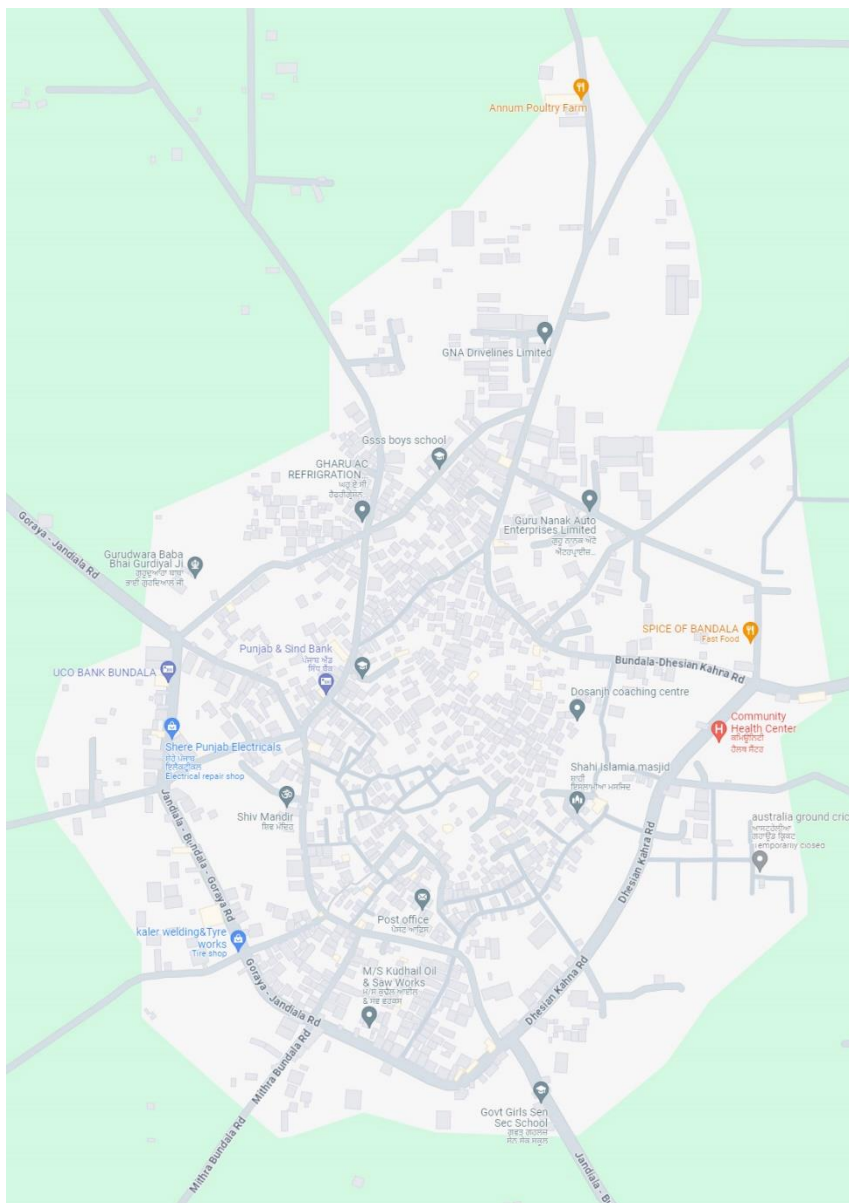
Social and Resource Mapping of Bundala Village

Social mapping, a technique in PRA, emphasizes the representation of habitation patterns, the type of dwelling, and the social infrastructure, such as the roads, drainage systems, educational institutions, water supply facilities, etc. whereas a resource map concentrates on the natural resources in the area and shows land, hills, rivers, fields, vegetation, etc.

Figure 54: Social and Resource Map of Village Bundala

House		Civil Hospital	
Common Sitting Place (Sathh)		Post Office	
Anganwadi		Bus Stop	
Temple (UR)		ATM	
Temple (SC)		Petrol Pump	
Mosque		Agriculture Land	
Gurudwara		Pond	
Water Tank		Contaminated Pond	
GNA Factory		Communist Party Office	
School		House of Comrade Har Kishan Singh Surjeet	
Electricity Office		Telephone Exchange	

After the transect walk and group met many people in the village and initiated the process to prepare the social map with their help. Village lanes, houses, temples, mosque, gurudwara, schools, hospital, anganwadi, agricultural land, water tank, and tube well were enlisted and the map was drawn. For triangulation help of some residents was sought to finalize the social and resource map on the chart (see Figure 541). Informal discussions were also done during the process to understand the social and resource structure of the village. For better clarity and validation, a transect walk of the village was performed again.

Observations

- Most of the villagers were dependent on Agricultural farming and GNA factory (produces various mechanical parts for automobile industry) which was established in 1982 and currently having more than 200 employees.
- There were no Kutcha houses and village is having piped water supply to each household.
- Basic facilities including ATM, Bank, Health Centres, and Grocery Shops were found within the Village.
- There were three Ponds in the village. Among these, two were found contaminated with grey water disposal in them.
- Village having many temples and mosques and one Gurudwara. Among these temples there was clear demarcation of caste based segregation, when villagers made us aware that households od scheduled castes are having separate temple.
- Famous leftist leader Late Harkishan Singh Surjeet was belongs to this village, the presence of his stature is evident by the fat that CPI(M) has a big office in the village.

Village Historicity

Historical Mapping, also known as Timeline Map is an important Participatory Rural Appraisal (PRA) tool for understanding the changes occurring over a time in a particular area. To understand the timeline of village Bundala where we performed a transect walk and interacted with the Sarpanch of the village. Regarding the formation of the village, the Sarpanch informed that initially there was a temple in this village after which many Gurudwaras were constructed. At present there are many Gurudwaras and Temples are in the village, among them four are old and seven are newly constructed. He informed that a school was established

which was later upgraded to Higher Secondary School. It was the first school established in the village. At present there are four government schools in the village. The Sarpanch further informed that after schools, a Masjid was established and then the first shop was opened in the village. Later on, the village was electrified by the government which led to the establishment of an automobile factory in the village. The year wise timeline is given in the figure below.

Year Wise Historical Map of the Village (see Figure 55)

- The Village was Formed between 1488–1517.
- Education (1911): The first school was established in the village, named Khalsa School, and later it was upgraded to Higher Secondary School.
- Health (1975): Community Health Centre.
- Banking Facility (1966): First Bank was established in 1966. Then in 2010, fist ATM came into existence.
- Factory (1956): A major developing indicator. It was a major source of income for some of the villagers and also people from other states were working in the factory. Due to this people get employment. Almost 3000 people were working in the factory.
- Other Major Facilities: Shops (1947), Electricity (1952), Television (1980), Petrol Pump (1999).

Figure 55: Historical Timeline of Village Bundala
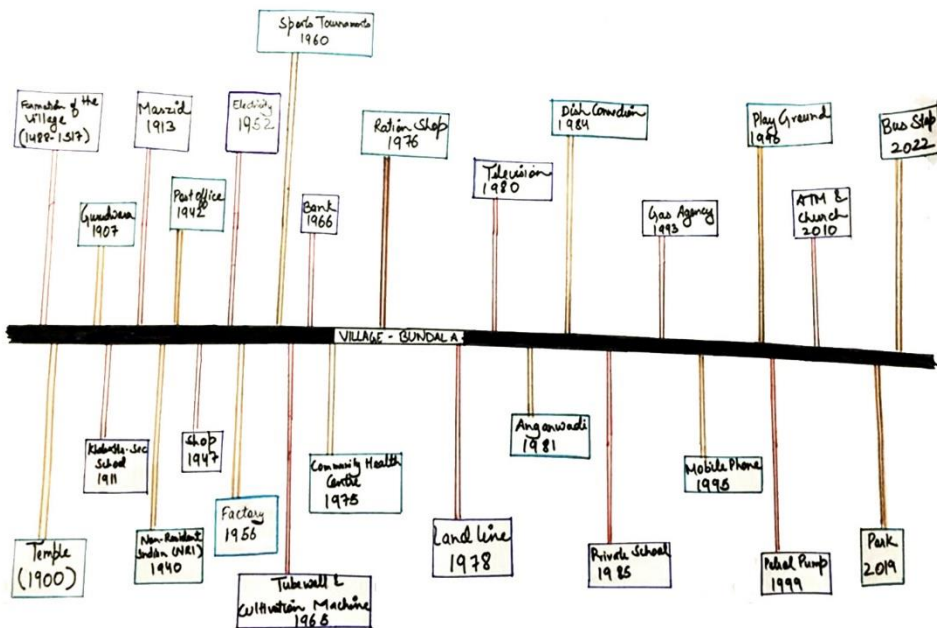
Social Stratification of Bundala Village

Bundala Village is no where different than any other north Indian village in term of social stratification. Gender, Caste and Class based stratification is very much eident in the village. Population comprise Jats as UR, SCs and OBC and most of them are engaged in agricultural activities. Due to the factory in the proximity to the village some villagers are engaged there as laborer. A smaller number of village dwellers are also NRI and staying abroad.

Bundala has total five large neighborhoods, which are known as *Patti* in colloquial terms. They are named as Yoda Patti, Badal Patti, Niyawal Patti , Surtiya Patti, and Sarja Patti. Though there is not much difference among the households in term of their engagement in livelihood activities in these neighborhoods, but they are dominated by certain caste groups (see Table 8).

Table 8: Caste Proportion of Households in Different Neighborhood's on Bundala Village

Neighborhood	UR	SC	OBC
Yoda Patti	10	60	30
Badal Patti	10	60	30
Niyawal Patti		70	30
Surtiya Patti	60	20	20
Sarja Patti	30	40	30

While exploring more into this dimension it also came to our knowledge that majority of people who are settled abroad are from UR category, while not even a single SC household have anyone who is staying abroad. This clearly reflect the play of social capital and difference in opportunities for different caste groups. This difference also creating the class gap due to difference in opportunities and the same is visible by the housing structure of those who are settled abroad and those are still working and staying here in the village.

Women in the village are also at the receiving end and largely dominated by males in different speres. Not a single woman was seen in common public space which were occupied by the adult or elderly males of the village. On various discussions throughout the village, it was also observed that they are confined to their houses and engaged in household chores where not a single male was seen performing household chores.

Network Ranking

To assess the surrounding with villager's perspective, Network Ranking was performed with three distinct groups which represent the village i.e. women, men and the migrants (see Figure 56, 57 and 58). While performing this activity it was ensured the principles of social work like acceptance, non-judgmental attitude, communication, and determination followed to the core. It was observed that in comparison to women and men of the village, the resources were not much accessible for the migrant population. For example, the resources like religious institutions and transportation were most needed and least accessible for the migrants. It was observed that there was no police station available in the village. Also, the library, as a crucial resource, was not pointed out by anyone in the village.

Figure 56: Network Ranking Matrix of Women in Bundala Village

	Needs	Governance and Institutions	Resources
Less Accessible ↓ More Accessible	Market ** Public Toilet * Employment *** Sewage System *** Street Lights *** Health Facilities Cooking Gas *** Water Electricity ***	Panchayat *** Post Office * School *** Police Station ***	Computer Centre * Park * Bank ATM ** Restaurant * Beauty Parlour *** Religious Institutions *** Shops***

*** Most Important
** Moderate Important
* Least Important

Observations

• It is clearly visible in the network ranking of women that they consider market, public toilet, employment, street lights, sewerage system, panchayat, park and computer centres as important entities for them which they can access smoothly. Whereas very basic entities like electricity, water and cooking gas supply, school, police station, shops and religious institutions are also important but not accessible to them.

- Most women needed employment. Even though there are factories, women were not able to access employment opportunities because of male dominance.

- Categorization of public toilet, post office, restaurant and park as important entity were an interesting classification. Though the mentioned entities are not accessible to them but they clearly know the significance of the same.

Figure 57: Network Ranking Matrix of Scheduled Caste Men in Bundala Village

	Needs	Governance and Institutions	Resources
Less Accessible ↓ More Accessible	Market ** Street Light *** Health Facilities *** Employment ***	Post office * School ***	Shops ** Park *** Playground ** Bank ATM *** Agriculture Land *** Religious institutions***

*** Most Important
**   Moderate Important
*   Least Important

Observations

- Entities which not accessible to men but which they consider important to them are Employment, Agricultural Land and Religious Institutions are important but not accessible to them.

- Market, Shops and Post Office are considered accessible which might be due to their nature of engagement i.e. financial and government services.

- Despite the fact that village has many religious places mentioning these places inaccessible clearly evident that how certain identities are have the access to certain places.

Figure 58: Network Ranking Matrix of Migrants in Bundala Village

	Needs	Governance and Institutions	Resources
Less Accessible ⬇ **More Accessible**	Public Toilet ** Cooking Gas *** Health Facilities *** Water *** House *** Market ** Employment***	School ***	Park ** Playground * Transportation *** Bank *** Religious Institutions *** Shop * ATM *

*** Most Important
** Moderate Important
* Least Important

Observations

- Migrants included employment, market, housing, water, ATM, and religious institutions as more accessible entities which are also important for them.
- Though health care facilities are important but not much accessible for the migrants.
- Cooking gas connection is an important requirement but was not easily accessible to them.
- The migrants had problems accessing the transportation because they did have personal vehicles.

Problem Tree

An attempt was made to analyze Bundala village through problem tree. It was observed that the village is comparatively developed and densely populated. There are so many problems that are affecting the life of villagers as well as the environment. Major problems that were the major cause of concern of the villagers included waste management, sanitation problems, water logging etc. Problems of waste management was further discussed and analyzed in detail and the problem tree for the same is prepared (see Figure 59).

Figure 59: Problem Tree of Bundala village
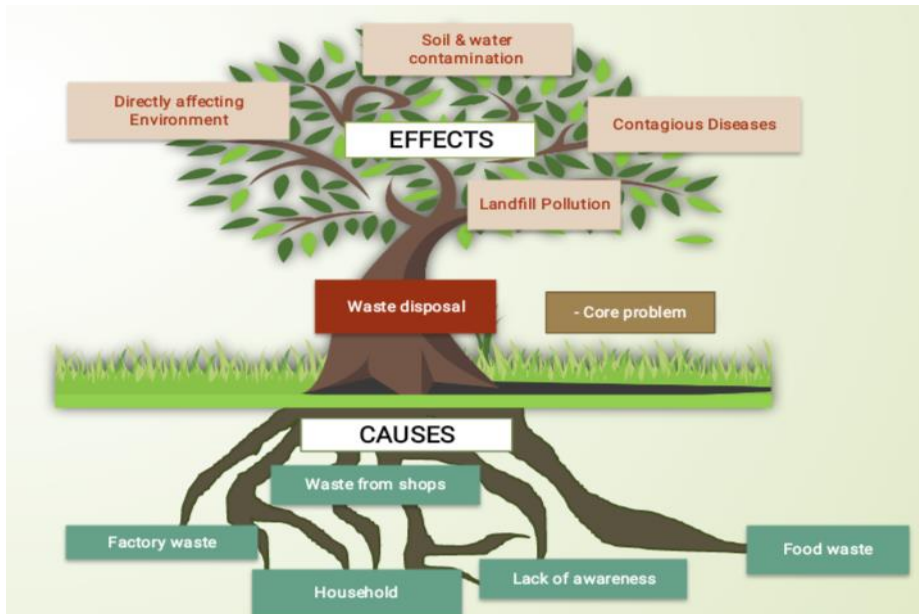
It was seen that there was serious problem of waste management in the village, because of lack of awareness among the villagers. Besides this, there were other factors which affect waste management in the village including waste from shops and the GNA factory which was situated in the village. As a consequence of improper waste management, the environment is affected directly. It was also seen that the three ponds in the village, which were the major source of water in the village, and two of them were contaminated due to pollution. It may spread contagious diseases and was directly affecting the health of children and elderly people.

Another major problem that the villagers were facing was water logging. There was continuous logging of water in subjacent areas of Bundala village in comparison to the adjoining villages like Rurkakalan and Jandiala. At the time of the rainy season water logging was a common phenomenon in most of the village. Due to water logging there was difficulty in mobility of children and elderly people. Sewers beside the road were reported always overflowing which was a potential cause of spread of diseases among villagers.

Daily Routine Schedule

To assess the gender disparity in Bundala village within the daily day to day engagements, specific activity is performed which clearly demarcated this disparity. Within a household this activity is performed between husband and the wife whereas husband was a running a fast-food business and wife was a was contributing in her husband's work as well as also stitching cloths as her own enterprise (see Figure 60).

Figure 60: Daily Routine Schedule of a Housewife and a Working Man

Housewife
32 Years Old

Working Man (Shopkeeper)
35 Years Old
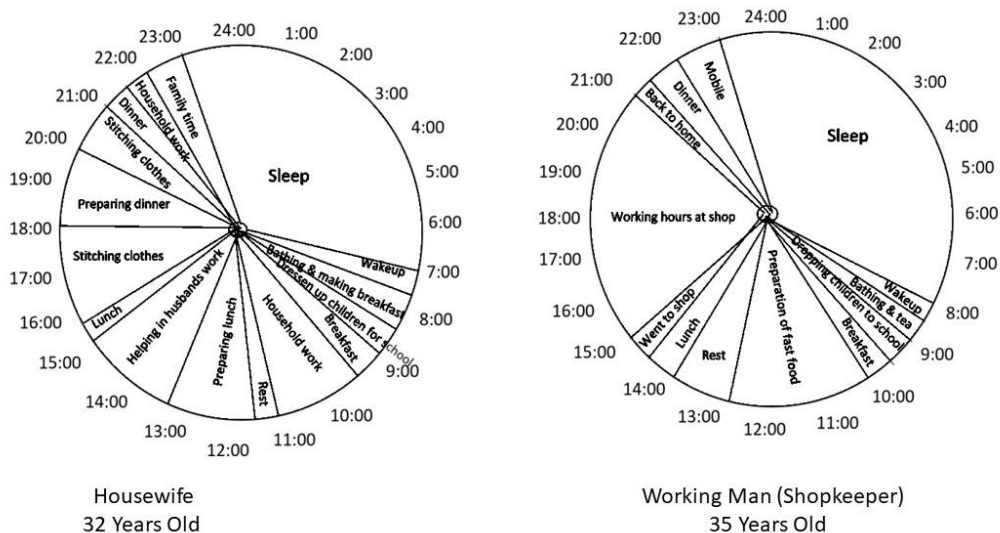
This activity indicates that woman is more involved in the household activity and other income generation activity of her husband. In almost all the households it was seen that the males are the sole bread winner whereas the females are involved in household affairs. Further it was observed that the authoritative roles were performed by male members and the females were dependent on the males. Though many daily activity schedules activities were performed in the village but here only one is used to depict the gender disparity. The general observation and findings of this daily routine schedule is as follow:

- Most of the working women were involved in multiple tasks.

- As compared to men women don't have enough time to take rest.

- Most of the household chores were performed by women.

- Women faced a lot of discrimination in houses as well as work spaces.

Gender Disparity within Daily Activity

■ Sleep and Rest
■ Fast-Food Shop
■ Stitching
■ Cooking and Cleaning
■ Travel
■ TV/Mobile/Leisure
■ Having Food and Snacks

Though woman is engaged in similar profile as of males, i.e. paid work, but they contribute significant time in household chores where males do not contribute at all. It establish a power hierarchy where they get dominated through various societal norms.
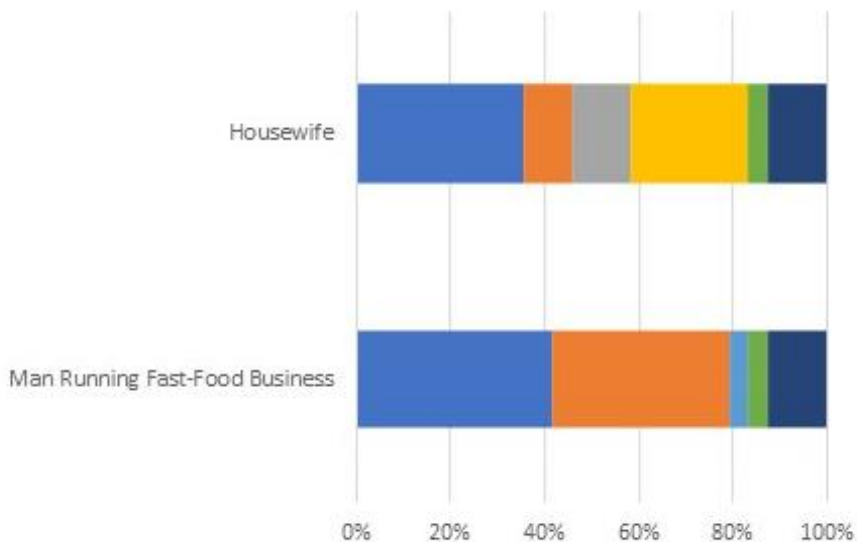
Mobility Mapping

A mobility map helps the social workers to better understand their clients' needs and develop more effective strategies to assist them in achieving their goals. The map can also be used to identify gaps in services and advocate for additional resources to support the mobility needs of vulnerable populations. The mobility map of working man and working woman (see Figure 62) of village Bundala shows the following observations:

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- Both categories were religious as they visit the Gurudwaras daily.
- Working woman visit their relatives more frequently than the working men.
- Non–working men visit the shops to meet their friends while the working men have less time for their friends.
- Working men go to their workplace, i.e. the factory, while the non–working men have no such workplace to visit.

Figure 62: Mobility Mapping of Working Man and Working Woman

Working Man
38 Years Old

Working Woman
35 Years Old
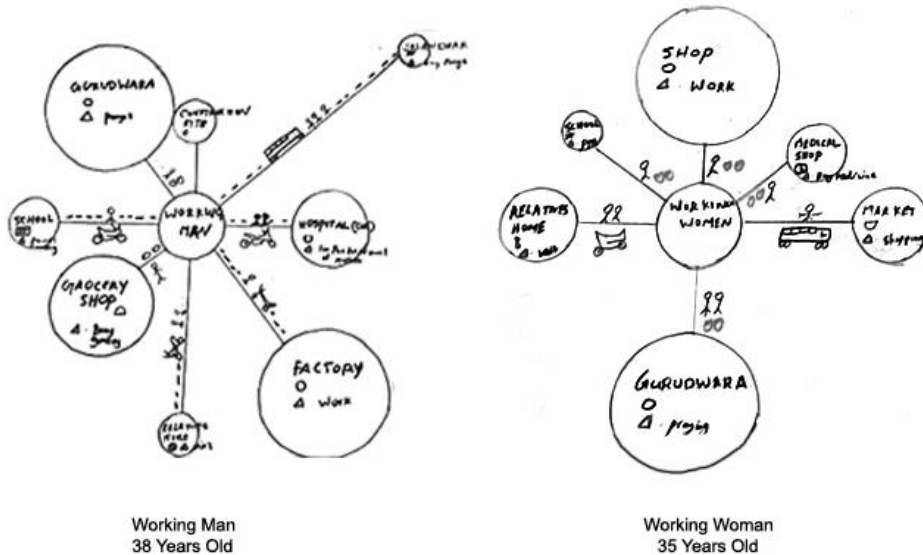
Gender Timeline Mapping

Gender timeline mapping is a PRA tool to understand the major milestones that girls and boys undergo during their lifetime. This activity of gender timeline involve the students of a school, i.e. the Merit public school, in Bundala village of Rurka Kalan Tehsil. The students of 9th and 10th class, in the age group of 14-16, participated in the exercise (see Figure 63 and 64).

Students were divided on the basis of their gender. Each group was handed over one chart and they were facilitated to note down the major milestones of the opposite sex in the entire life span. After brief deliberation, both groups submitted their perspectives about the milestone. Then, the charts were exchanged between the groups, i.e. the girls cross checked the views of boys regarding the milestones of girls and vice versa. Each group was asked to add, delete or modify the milestone which was not reflected in the charts prepared by the opposite sex group.

Figure 63: Gender timeline of Girls Prepared by Boys

Legend:
- Milestones Suggested by Boys (blue)
- Additional Milestones Added by Girls (orange)
- Girls Claimed Incorrect Milestones (red)

0-7 Years	7-14 Years	14-21 Years	21-35 Years	35-49 Years	49-63 Years	63 & Above
		Adulthood Higher Studies Break-Up Household Work Loneliness, Stress		Weakness Menopause Tension Foreign Settle		Diseases Mobility Drop pension Stop Make up At Home
	High School Hight Increase Mensuration Maturity Physical Activities Teenage Start Change In Body		Marriage Kid Take Care Of Family Job, Mood Swings Make UP Pressure From Family		Increase Facial Change Kids Marriage Weakness In Body Face Violence Believing In Myth Body Become Weak	

Observations on the Gender Timeline

The major findings from the session shows that comparatively the chart made by girls for the gender timeline of the boys was more descriptive as in each age group they were covering more number of changes boys go through. The girls forget to mention the beard age. Also as per the boys, the relationships and breakups start in the age group 16-20 rather than in 21-25. Whereas the girls think that the boys start smoking and fell into drug trap in the late 30's while according to the boys most of the boys who start taking drugs in the age group of 16-20 only.

We also analyze that the boys had the misconception that the menstruation cycle starts at the 6-10 years of age. Girls also mentioned relationships and breakups which boys didn't share. Based on the responses of both genders it was also found that the girls of Bundala village had the craze of settling in the foreign countries.

Figure 64: Gender timeline of Boys Prepared by Girls

0-7 Years	7-14 Years	14-21 Years	21-35 Years	35-49 Years	49-63 Years	63 & Above
Born						
Standing						
Walking						
Anganwadi						
Pre-School						
Learn To Write						
Increase In Hight	Relationship					
Study	Break Up					Pension
Playing	Beard		Alcoholism			Health
Drawing	Smoking		Smoking			Change
Friends	Pimples		Weakness			Medicines
Making	College		Tension			Lineless
	Earning		Emotional			
	Adolescence Age		Driving		Old Age	
	High School		Outing		Hair	
	Sports And Game		Building		Change	
	Voice Change		House		Family	
	Fighting		Marriage		Problem	
	Arguing		Kids		Depended	
	Stubborn		Body Change		On Other	
	Peer Pressure		Migration		Jobless	
	Naughtiness		Starting Business		Forget Things	

Legend:
- Milestones Suggested by Girls
- Additional Milestones Added by Boys
- Boys Claimed Incorrect Milestones

The major observations about Village Bundala

- Three Pattis are on the outskirts of the village because they belonged to the Schedule Caste category.
- Guru Nanak Automobile Factory provides employment to maximum people of the village.
- Many youngsters were working in foreign countries like Italy, Australia, Canada and United Kingdom.
- There was no self help group in Bundala.
- Some low-income families collectively constructed one bore well to fulfil their water requirements.

- Children of the migrants were studying in government schools. People from different castes were together residing in the village.
- The people were using the name "Patwar khana" for the panchayat office and "patti" for Mohalla.
- In the factory majority of the workers were migrants from Chattisgarh and Orissa. Approximately 3000 labourers were working in the factory
- In the village Bundala majority of the people were found supporting the communist party of India (Marxist). There was also a CPM office in Bundala.
- There were a lot of NRI people in the village. Youth and children were more inclined to sports.
- Few women were financially independent in the village because they were running shops like boutique, beauty parlour, fruits and vegetable shops and grocery shops.
- There was a separate government school for boys and girls in the village whereas the private school had co-educational facility.
- Government girls primary school is well maintained, as compared to boy school.
- Drug and alcohol consumption among youngsters and men was high in the village.
- Many houses were closed in the village.
- There were no boundary walls for some temples in the village.
- The roads which lead to migrant's houses were not well maintained.
- There were parks and playgrounds for the children.
- Every school as well as streetlight had a solar connection so that there will be no electricity problem for students during the school time.
- There was no proper drainage system in a particular area near the library. The resource persons were taking action on that.
- The village was almost well maintained. But in front of closed houses and in empty places people were throwing waste because no one was there to take care of it.
- Near the community hospital there was a polluted drainage. It may spread diseases.
- Some roads were well maintained but some were not.
- The girls were initially too shy to speak up, and when they did, they mumbled to one another. However, as time went on, they grew accustomed to the students and started to express themselves more.
- There were three ponds in Bundala village and two of them were contaminated.

- In Merit public school classes of the students were taken in open rather than the classrooms.
- The Anganwadis were not working properly in the village. In one Anganwadi there were only two children and in the other Anganwadi, helpers and workers were absent.
- The water tanks in the houses were constructed in different shapes.

Conclusion

The social work camp in the village Bundala provided an enriching experience to the learning and sharpening various field skills as well as to comprehend PRA tools. This camp was unique because the significant population was Non-Resident Indians. The village has a trend of going to foreign countries like Canada and Europe after completing 12th class. Many families also sold their assets to send their wards to these countries. Households having better financial position send their kids to developed countries, but if they do not have good financial support, they usually opt for the Gulf and African countries. Though the women have started opening small shops for financial independence, the village still needs a lot to empower women. The Guru Nanak Automobile factory in the village is also a great asset for the village. Apart from providing jobs to a small section of the population in the village, most of the employees were from other states like Chhattisgarh, Bihar and Uttar Pradesh are also part of village economy and supporting various small businesses.

Contours of Social Realities in Rural Punjab

Dr. Ranvir Singh

The Social Work Camp at Rurka Kalan was a huge learning experience for all the students. With a consideration that the whole group of students is very diverse in term of their social, religious, regional and ethnic identities this Social Work Camp exposed them to a diverse culture, values and belief system. Through this learning exposure, students get chance to put their classroom knowledge into practice outside in the real world. This engagement not only provide them the opportunity to engage with social work principles but also enhanced their knowledge and they tried to build connection with the villagers, develop communication skills, gained confidence and improved group dynamics. Such exposures also help to capacitate the student professionally in addressing the concerns of the society and emerge as committed social work practitioners.

This year's collaboration with Youth Football Club at Rurka Kalan, Jalandhar facilitated this engagement in the field. Youth Football Club (YFC) was started in 2001 as its name suggests, i.e. as a football club. Very soon the founding members realized various important social issues which needed immediate attention. YFC started working on those issues since then while using sports as tool of social action. While engaging local youth directly in sports YFC started working on drug addiction, youth empowerment and paid specific attention to women empowerment in the area.

The schedule of Social Work Camp was having a clear mandate by the field work unit, which involves SPGG framework in enquiry while visiting different neighboring villages to understand the society in a comprehensive manner. Students were trained through various PRA tools and techniques while keeping in mind the four basic pillars of SPGG framework, i.e. Social Stratification, Power, Gender and Governance. While utilizing social mapping, mobility mapping, daily activity schedule, problem tree and network ranking exercises, students observed various domains in these villages during their field engagement.

Social Stratification

Initial impression of Rurka Kalan and the neighboring villages was somewhat surprising to the whole group, as these villages are very different than our understanding of village as unit through their outlook. These villages are having big mansions and various amenities which are

expected from towns and cities. Very soon it was realized that most of these big mansions belongs to the NRIs who treat that as a status symbol in the area. Almost in all the villages these deserted, locked houses have tall boundary walls and some of them are also fortified with barbed wires. This sense of insecurity emerges when the owner is residing at thousands of kilometers away in their new homes away from these buildings. It was observed that majority of people who travelled abroad and the people who are left behind representing two distinct categories. There is no much difference between hope, aspirations and dreams to go to abroad but the difference lies in the "opportunities". These opportunities favored more to certain unreserved castes as compared to schedules castes in these villages.

Village appear as a homogenous entity in its outlook but slowly while peeling various layers of village's social structure, it emerged that all these villages are stratified on three important aspects, i.e. caste, class and gender. Housing patter of all the villages revealed clustered housing patterns of specific caste groups which is also generally associated with class distinctions. In these villages the size of land holding is the major criteria which mark the class distinction in the village. Scheduled Castes in all the villages are found marginalized in term of their land holding size as well various opportunities available to them for any social mobility. Women are also representing a marginalized identity in these villages and intersectionality of caste and class making them more vulnerable.

Power

Within these villages power structure function through place (neighborhood), identity (caste, class, gender) and resources (landholding) and largely reflect in term of various opportunities for any social mobility. Most of the villages are segregated on the basis of *Patti* which means neighborhood in colloquial terms. These neighborhoods are representing caste homogeneity in the villages. Major castes which reside in these villages are Jat, Ramdasi, Ravidai, Ad Dharmi, Sansi, Balmiki and Banjara. Jats are unreserved caste and other than then Jats all other mentioned castes are scheduled castes listed in Punjab. Jats are having largest land holding in all the villages.

Masculinities and caste supremacy is very much evident in day to day lives in these villages. Vehicles bearing caste-based surnames were seen all the times during this engagement. These surnames belong to those caste groups in the villages which are considered higher in caste hierarchy. This

cultural symbolism not only establish the hierarchy but also strengthen their presence with a quotient of domination.

Any kind of oppression involve three fundamental attributes, i.e. – i) divide people into dominant and superior groups and subordinate or inferior, ii) systematic devaluation of attributes and contribution of those deemed inferior, and iii) exclusion from social resources available to those in the dominant group. During this social work camp these attributes were observed in all the villages and a consensus emerged that oppression is present in all the villages, though the magnitude of the same may vary in the realm of various social realities.

Gender

Women in these villages are resilient due to the cultural traits which creates their strong image. Even it was acknowledged by many in different villages, "*asi punjabi kudiyan ne, kise toh dardiyan ni...*" (we are Punjabi girls, who are not afraid of anyone..."). This confidence among them can be traced back to their important contribution to the agricultural economy, their active engagement in their cultural practices and their involvement in sports and other activities.

Despite having a strong image in cultural aspect, they are still considered as marginal identity in these villages. Their confinement within the household while engaging in household chores is taking their precious time in their day to day lives. Though their mobility is extended outside the four walls of their houses but the mode of transportation and most of the times getting accompanied by someone is telling a different story. Even women who are working are also not able to negotiate in performing their household chores to which their husbands do not contribute at all.

While assessing gender through intersectionality of caste and class it provides a grim picture of the reality. Poor and marginalized women are at the extreme end of vulnerability due to less opportunities through different stages of their lives.

Governance

Presence of State in these villages appeared though infrastructure, services and various institutions. Though most of them are performing their roles as per the government mandate but two important domains, i.e. health and education was mentioned by many in context to their non satisfactory performance. Some understaffed schools and hospitals were

also facing challenges on their infrastructure. Having a strong NRI network built a good support mechanism within the villages where NRI's generous donations help local governing bodies to perform various tasks at the village level. This indirectly make village panchayat as passive agency at grassroot to execute government mandates. Villagers are keen and looks forward toward NRI's for their collective needs.

Promising Foreign Land:
Conflict of Hope and Despair among Youth and Elderly

Youth of the villages are doing all possible efforts within their limits, to go to abroad where they see better opportunities and decent quality of life. Attributes which have been showcased by the existing NRIs of these villages are showing the seeds of hope for better future in foreign land, and acting as a pull factor for the youth of these villages.

Elderly on the other hand are struggling with despair, hopelessness and loneliness. Many households are occupied by elderly members where the other members already left and settled abroad. Even those households where elderly are staying with other members of the households, they are also in constant threat of facing loneliness whenever the members of those households get any opportunity to move abroad. It was also observed that many people are willing to leave the country at any cost, and for the same they are ready to sell all their assets to raise money for this transition.

Overall this learning exposure was a great opportunity for young minds to engage with a different socio-cultural landscape where they directly imply their theoretical knowledge received in class-rooms. Living and working together in a camp promoted collaboration, and leadership skills, as students engage in group tasks and community projects. This collaborative environment also encouraged cultural exchange and understanding, as students from diverse identities interacted with local residents. Through this cultural immersion, students developed empathy, cultural sensitivity, and a deeper appreciation for diversity. Furthermore, the camp promoted personal growth and development, fostering confidence, resilience, and independence as students navigated new environments and challenges. These professional interactions with peers and community members facilitated enriched professional development as trained social workers. Reflective activities and discussions encourage students to critically examine their experiences, identify lessons learned, and deepen their understanding of social work principles and practices. Overall, the social work

camp equipped students with the skills, knowledge, and attitudes necessary to become compassionate, competent, and socially responsible professionals in the field of social work.

Stepping outside the confines of the classroom, students are immersed with vivid tapestry of rural life, where learning takes on a whole new dimension. As they engage with local communities, they witness firsthand the realities, challenges, and resilience of rural life. This firsthand exposure enables students to bridge the gap between theory and practice, putting their academic knowledge to the real-world contexts. Beyond the academic aspect, the social work camp offered students a journey of personal growth and cultural discovery. The camp provided the opportunity for students to reflect on their experiences and values, challenging preconceived notions and fostering a deeper sense of empathy and social responsibility. Through reflective on-site discussions and mentorship from faculty members, students gain insights for lifelong learning and personal development.

Overall, it left an indelible mark on the students, shaping them into compassionate, culturally aware, and socially conscious individuals ready to make a positive difference in the field of professional social work and beyond.

Annexure 1
List of Participants

Sr. No.	Students of 4th Semester
1	Amitha K
2	Abhirami G.S. Kurup
3	Arathi Vijai N P
4	Ajmal KP
5	Al Asah P M
6	Awab Ahmad
7	Dhana Noushad
8	Fidha T
9	Komal Sharma
10	Komal Katal
11	Muhammed Anshif K
12	Mohammed Aslem Bin Majeed
13	Mohammed Salim
14	Noor Saba Khatoon
15	Nandhini N
16	Pinki Devi
17	Ravinder Singh
18	Rahnas K.K
19	Rishab Bali
20	Rahina Mohanan K M
21	Rashika Rajput
22	Simran Devi
23	Sheetal
24	Vishal Bhushan
25	Abhijit

Sr. No.	Students of 2nd Semester
1	Mohd Ashraf Sheikh
2	Greshma Sebastian
3	Nekha Spolia
4	Deepika Dubey
5	Aaron Singh
6	Vidhi Kumari
7	Kulsum
8	Maya M M
9	Sachin Parihar
10	Amulya Verma
11	Chirag Parashar
12	Sharun M O
13	Rajni Sharma
14	Makhnu Devi
15	Sanakshi Devi
16	Jatin Sharma
17	Lata Sharma
18	Shanil Raj K P
19	Niharika Hans
20	Achal Sharma

Sr. No.	Faculty/Research Scholar
1	Dr. Ranvir Singh
2	Dr. Bhat Iqball Majeed
3	Ms. Nidhi Singhal
4	Mr. Jaspreet Singh
5	Ms. Nisha Kiran

Annexure 2
Ethical Guidelines for Participants

The following guidelines are compulsory for the participants to be followed during the rural winter camp:

1. Every participant has to remain sensitive to the cultural practices of the place i.e sensitive to the dress, food and language of the inhabitants
2. Every participant should respect the rituals whatever exist in the given community.
3. Every participant has to clarify the purpose of their visit to the people in the community.
4. No participant should provide any kind of monetary assistance or alms to any person in the community no matter what the case may be.
5. Every participant should maintain extra cautiousness to the matters related to issues of sacredness like religion.
6. In no way the participant should conceal his or her identity.
7. Every participant should take oral consent from the people before undertaking any activity in the community. More over any person of the community can become part of the activity unless not specified for certain gender.
8. Every person of the community has right to leave the activity in midway and there should be no force to make him or her stay back
9. Every participant has to be careful not to make any kind of false promises in any manner to the people in the community.
10. Every participant has to follow the collective work attitude.
11. Every participant has to abide by the timings as may be specified by the camp manger.
12. No participant should leave the camp premises without taking as proper permission from camp manager as and when the need may arise
13. No participant should drink or carry any kind of alcoholic beverages during the duration of rural winter camp

What is this tool?

This tool helps the starter group to build a picture of the relevant existing structures and key actors in the primary focus area. This process helps the starter group and programme staff to understand the social and institutional context of their work and gives them early and essential information about which individuals, groups, and organisations are contributing towards child well-being.

objective
To identify key stakeholders who are contributing towards child well-being in the area

product
Lists of different stakeholder groups

who facilitates
DF co-facilitates with starter group members

who participates
Starter group members

time span
approximately 1-2 hours

materials
□ flipchart paper
□ markers
□ masking tape
□ coloured stickers
□ cards on page 2 and 3

note
The findings from the this exercise will help to inform the starter group when developing the community engagement plan for community conversations.

Introduction

This tool uses a brainstorming exercise to help starter group members map out key groups and organisations in the primary focus area.

Recommended Process

The cards on page 2 and 3 of this tool can be used to help facilitate this exercise. Tape each card to a different sheet of flipchart paper. Post the cards and the flipchart paper around the room (Spread out as much as possible). Before beginning, share with the group the list of different types of groups.
Type 1: Geographic groups
Type 2: Livelihood groups
Type 3: Self-help groups
Type 4: Faith groups
Type 5: People-type groups
Type 6: Community service groups
Type 7: Vulnerable people groups
Type 8: User groups
Type 9: Single issue groups
Type 10: Ethnic groups/associations
Type 11: Culture and sports groups
Type 12: INGOs and LNGOs
Type 13: Local government service providers
Type 14: Local governance structures and representatives
Type 15: Private sector service providers and local businesses
Type 16: Individuals in the community who are recognised as having a key role in child well-being

Provide each participant with a marker. Explain that the group will spend time moving around the room at their own pace, brainstorming and writing the names of different groups that are in the primary focus area under each 'Type' of group.

After the group has finished brainstorming, provide each participant with coloured stickers or bright coloured markers, Ask participants to now go back around the room, to each 'Type' of group and highlight or mark with a sticker any group that is currently contributing towards child well-being in some specific or practical way.

This process does not mean that other groups will be excluded. Any group has the potential to join a future partnership and contribute towards a child well-being priority. The purpose of identifying these groups is to help the starter group develop a picture of current efforts underway.

Community Engagement Tools

WORLD VISION GUIDANCE FOR INTEGRATED PROGRAMMING

Annexure 4: Mobility Mapping[2]

Participatory Methods and Tools for Extension

Mobility Map

FEED|FUTURE
The U.S. Government's Global Hunger & Food Security Initiative

Mobility map is a method used to explore the movement pattern of an individual, a group, or a community. Where people go and for what reason? How frequent are the visits, what is the distance, and what is important about the place visited? Like social and resource maps and transect, the resource map is a representation of people's perception of movement patterns and the reasons for them.

Steps: The suggested steps for mobility mapping are as follows:
1. Define the person, group or community you want to examine to understand their mobility patterns.
2. Explain the purpose of the exercise – initiate a discussion on the places the members of the group visit. Make a list of the places!
3. Ask them to write the name of the places on small pieces of paper in bold letters. Encourage them to depict the places using symbols, particularly if the participants are non-literate.
4. Draw a circle in the middle of a paper or ground, representing the village/locality – ask them to locate the places they have written on the pieces of paper around the central circle.
5. Ask them to link the places with lines to the central circle. Lines should represent something particular, like thicker lines means more frequent visits. Encourage them do this for all the other places visited, one by one.
6. Encourage them to represent other aspects in the form of symbols or in writing. Brainstorm and arrive at the aspects which could be represented, including:
   ➢ Places of interest
   ➢ Purpose of visiting the places
   ➢ Importance of the places visited
   ➢ Distance and direction of the places
   ➢ Accessibility: mode and cost of transport
   ➢ Frequency of visits
   ➢ Whether alone or with someone

7. Ask them if they would like to change anything once the diagram is ready, you can encourage them to make changes throughout the exercise.
8. Interview them on the map, asking them to explain the different aspects of the map and their learning from it.
9. Listen carefully to their discussion and take any necessary notes.
10. Copy the diagram onto paper with all the details.
11. Triangulate the diagram and other details generated during discussions with others in the locality.
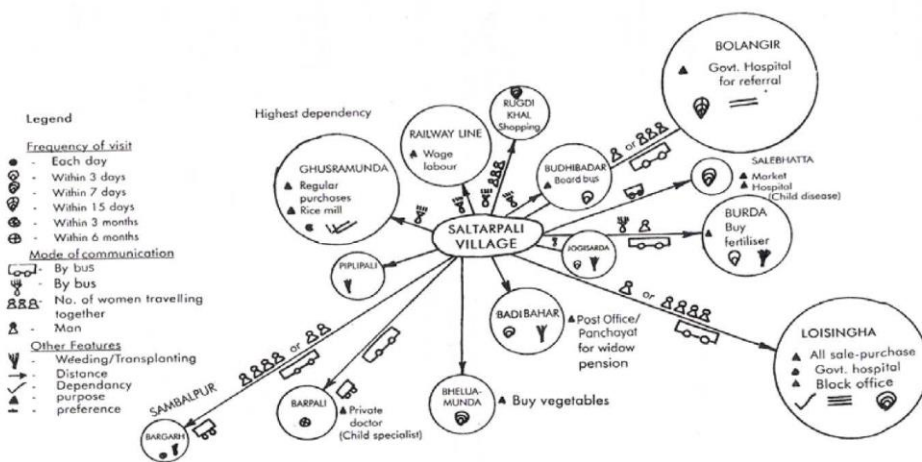
The Objectives of a Mobility Map are:

- Understand the mobility pattern of local people: where do they go and for what?

- Increase gender sensitivity and awareness through highlighting the differences in the mobility patterns of men and women

- Evaluate the impact of certain interventions by noting their effects on mobility patterns

- Plan for intervention and projects

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[2] https://meas.illinois.edu/wp-content/uploads/2017/02/MEAS-Participatory-Methods-Tip-Sheet-Mobility-Map.pdf

Mobility Map

Example of a mobility map

Villagers created a map of Saltarpalli village in Orissa of the 15 places they visit. It details how often they visit each place (each day, every 3 days, etc.), the distance from the village, the mode of transport (bus or walk, with or without men), purpose of visit (healthcare, post office, market, etc.), and the accessibility of the place, which largely depends on its size. The participants also discussed the gender analysis of mobility patterns of man and women in the village.

Figure 1. Mobility map of Saltarpalli (Bolangir) Women

Participants: Nurabati Puta, Junjiata Bhoi, Kaushalya Sattar, Madhuma Sattar, Nura Sattar, Lakshmi, Dhira and Sajna Dharma
Facilitator: Vijaya Mishra

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Modernizing Extension and Advisory Services

Annexure 5
Network Mapping

This method has been adopted from PRA - pair wise ranking method. Pair-wise ranking is a PRA method that helps villagers to set priorities (i.e. problems, needs, actions, etc.). Ranking can be undertaken with key informants or group of villagers that represents a good mixture of interests. It can also be conducted based on gender to determine different preferences between men and women. This is a visual method of identifying and representing perceptions of key institutions (formal and informal) and individuals inside and outside a community, their relationships, importance and access. It is used for understanding how different community members perceive institutions both within the community (in terms of decision making, accessibility, and services) and outside the community (in terms of participation, accessibility, and services). It is also used in identifying potential entry points for strengthening or improving relationships between key social actors.

Ranking as Accessibility

Ranking means placing something in order. These methods are useful to learn from the people about their categories, criteria, choices and priorities. Participants were asked to rank the entities with their perceived access for them. The tool clearly tells us about the interests, participation, and relationships of different social groups living in a community in local organizations/institutions. It also depicts the perceived importance, accessibility, and impact of different institutions to local people of different social groups. More over this tool also signifies the institutions in a community and how they relate both to each other and to external agencies involved in the delivery of services and the administration of programs

Significance of entities

All the entities which have been mentioned by the participants will be marked with their significance level. This will be a useful technique to see the relationship between the magnitude of significance and the accessibility ranking of the different entities in and around the community.

Procedures in using Network Mapping

1) Look for key informants or other knowledgeable villagers who are willing and able to participate in the exercise. Get good representation of the villagers in terms of spatial distribution, gender, wealth class, etc. (it can also be segregated to see comparative results)
2) Explain and agree on the purpose and objectives of the exercise before starting. Brief the villagers on how to conduct the exercise. Discuss expected outcome and its usage.
3) Ask the group to identify and prepare a list of entities which are important for them.
4) Classify the list in three-four major categories and stack them together.
5) Help the community to place them in a ranking order while considering the access to the respective entity.
6) In certain cases more than one entity can be placed in same ranking if level of accessibility is same for them.
7) Encourage discussions while the exercise is being conducted to enhance probing and cross checking of information. Give them enough time to discuss and do not rush the exercise.
8) In next phase ask them to mark these entities as per their significance for the community.
9) At the end of the exercise, briefly discuss, analyse, and summarize the results together with community. Pay special attention to interrelationship between significance of accessibility of various entities.

Annexure 6
Gender Time Line

It is a known fact that, this part of the country has a patriarchal social structure where women face discrimination, exclusion and marginalization in many spheres of their lives. It becomes important to understand this phenomenon within the community in a manner where we should assess the existing disparity but also at the same time the tool should sensitize the participants about the same. This tool serves dual purpose – assessment of gender disparity as well as a sensitization exercise as intervention.

Tool involves two groups of males and females where each group draw a life line for opposite gender and mention the major milestones in their lives. In the second phase the opposite gender confront their time line and suggest the corrections to the group. It reveals the existing disparity within both genders and gives them opportunity to correct the perceptions of opposite gender about each other's lives.

Participants A group of 5-8 males as well females within the same age group can be considered as participants for this activity.

Time This activity will take 80-90 minutes of time where it can extend for another 30 minutes based on the engagement of the participants' during correctional dialogues.

Trainees Trainees should collectively do this activity because it requires constant engagement of the participants.

Process Trainee should elaborately explain the purpose of this activity to the participants do they can understand the nature of activity indulge with a positive and open mind set. After the explanation following steps could be considered:

i) Provide a long sheet of paper (could be two charts glued together) and some colour pens (with same hue).

ii) Give each group separate space where they can draw major milestones of opposite gender without confronting the opposite gender during this phase.

iii) After the completion of timeline, both the charts should be placed next to each other and let everyone have a look on them.

iv) Invite one group to initiate the discussion on their timeline and propose the correctional changes. Provide a bright colour pen where they can add the missing milestones. They can also suggest shifting some of the milestones to different times on the lifeline; some other colour could be useful for the same.

v) Let both the groups engage in the dialogue during this phase.

vi) If any group is still missing something or hesitating to mention some milestone (e.g. menstruation, drugs, etc.), trainee can raise the alarm and same can be added with another colour.

vii) After completion for the groups mention the colour codes at one corner of the chart for future reference.

viii) Ask the groups about their feedback for the activity and their learning for the same.

The SPGG frame work which was used during this engagement was developed by Dr. Ranvir Singh, Dr. Bhat Iqball Majeed and Dr. Yangchen Dolma in 2018. It is an innovative framework which was developed to use during the concurrent field work engagements in master degree programme at the Department of Social Work, Central University of Jammu.

SPGG acronym stands for Social **S**tratification, **P**ower, **G**ender and **G**overnance. This frame work utilises these four conceptual categories to understand the community. This innovative approach helped students to understand social reality in a more nuanced way by translating the theoretical embedded conceptual categories into the field work pedagogy in a very lucid manner. This framework helped in taking students back to the communities where their lived experiences come from and thereby making them to understand the conceptual categories that are being taught in class lectures. Hence this SPGG framework is a kind of shift from the classroom teaching to the field-based practical learning.

The framework has meticulously figured out the assessment, planning and implementation of various programmes and schemes which are being run out for bringing the progressive social change. Framework captures the essential elements of Stratification, Power, Gender and Governance which are constituents that determine any change which is desired in the social context. SPGG framework is relevant for the fact that it makes student understand why even after so much focus on the social issues we are not progressing to the level one would have desired. In a very lucid way this framework makes students understand the inter-linkages that exist within the society and how these inter-linkages at times hinder our intervention.